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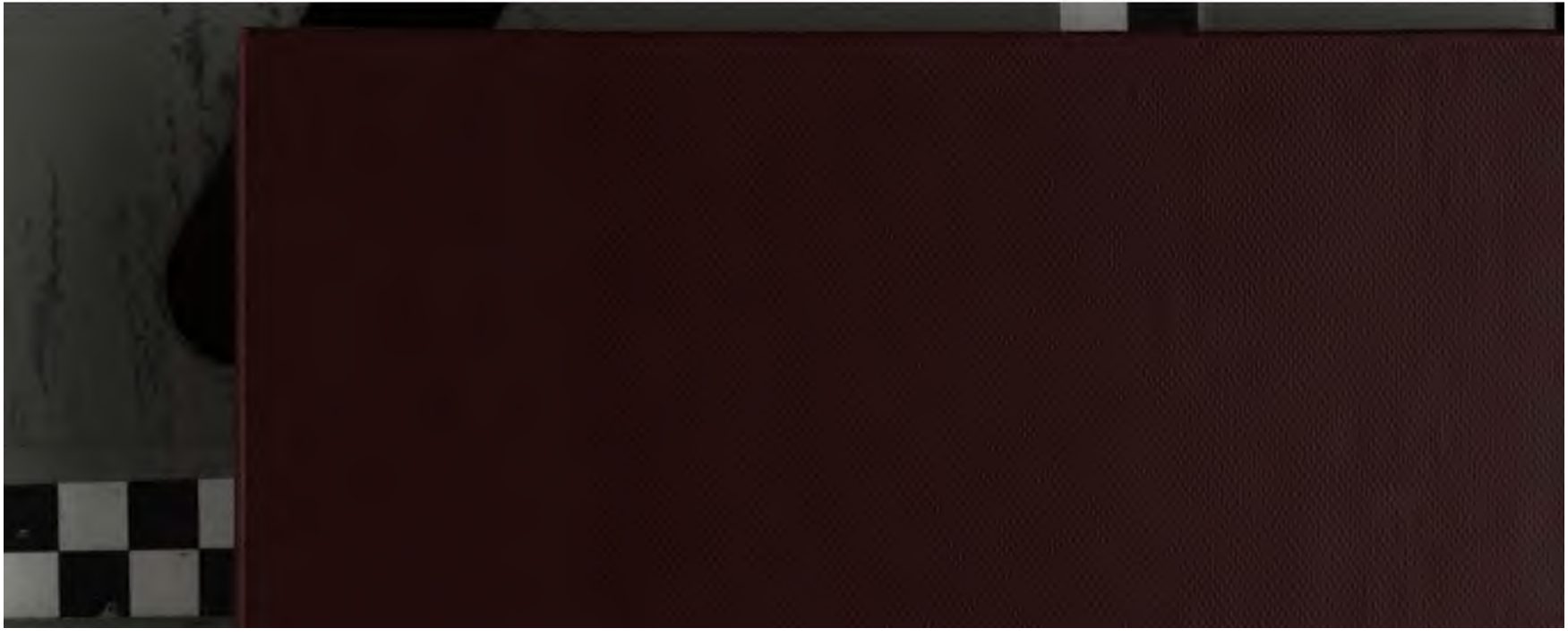
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THE BRAHMO SOMAJ.

KESHUB CHUNDER SEN'S

LECTURES IN INDIA.

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Keshub Chunder Sen's Lectures.

THAT MARVELLOUS MYSTERY—THE TRINITY.

MARVELLOUS, indeed, is the mystery of the Trinity. These eighteen century philosophers and theologians have tried to penetrate its arcana, and yet it is a marvel to-day. Who can fathom the profound secrets of the holy Trinity? Who can sound the depths of God's triune nature? Yet the theme is inviting, albeit transcendental. The Trinity is the treasury in which lies the accumulated wealth of the world's sacred literature,—all that is precious in philosophy, theology, and poetry, which has ever enriched saints and prophets, and exalted individuals and nations in the East and the West, in ancient and modern times. It is the loftiest expression of the world's religious consciousness. It is an unexhausted and inexhaustible mine of

wisdom, which still attracts, and will ever continue to attract, fresh explorers. So sublime, so marvellous is this idea of the Trinity that the most gifted divine and the most learned sage in utter amazement exclaim,—"What manner of doctrine is this—the Father, the Son, and the Holy Ghost—Three in One, One in Three!" Verily the Trinity is a precious jewel-box. Fain would I draw out of it that valued necklace which the Lord hath reserved for India, that she may put it on, and appear as a beautiful "bride adorned for her husband," when the time of her redemption draweth nigh. But my conscious unworthiness arrests my eager arm, and I stand back in recoil. These mortal lips, black as sin, dare not touch a theme so sacred. Its vastness overpowers me. Before its height and depth my feeble intellect sinks. Shall I then dismiss the heavenly theme before me? A voice within seems to say,—Proceed. For why should I forbear and hesitate when I profess neither scholarship nor research? I have an apology for my presumption which, I am sure, will commend itself to you. I am not going to discuss or criticize the recondite philosophy of the many schools of divinity in the West. Learning and metaphysics I bring not to the subject before me, but only the simplicity of faith and trust. There is a cheering assurance in the Gospel that the truth of God which is hid from the sage is

revealed unto babes. Verily to the vision of childlike faith Heaven has always vouchsafed the light to which the wise have no access. That light do I humbly claim, and that will I testify. If I am candid and frank, if I unfold in a spirit of sincerity and simplicity, and in their natural freshness, the lessons and experiences which faith has gathered in the fresh fields of life, will not the world listen to me? It is not the bones of a dead doctrine, gathered from dead books, nor the antiquated and lifeless Trinity fossilized in Western theology,—a theological cant, a dark enigma—that I am going to present to you; but the living Trinity the infant soul has seen in the light of faith. In the Trinity School of Asia have I learnt this doctrine of the blessed Trinity. Upon Indian soil have I, like other Hindu souls, lived and grown into this doctrine. With mother's milk we have imbibed it. For surely this theory is as Asiatic as it is European, nay, more Asiatic than European, more Indian than English. It is an Oriental conception, sublime and beautiful. Though it comes to us as a hard and solid principle of Western thought, massive and colossal, we readily recognise in it the gorgeous colours of the East and the sweet poetry of Oriental devotion. It went from the East to the West, and after centuries it returns to the East, bringing with it a fresh halo of beauty from the domain of

thought. Indeed, the Trinity is a doctrine of natural and universal theology, and is not the monopoly of any single age or nation. Though apparently and admittedly a Christian doctrine, it must find ready faith in every unsophisticated human heart, and every Hindu who is true to nature and loyal to his instincts and traditions must bow with the profoundest reverence before the Father and the Son and the Holy Ghost. If, therefore, I dwell upon this important theme, you can only expect from me the light which Heaven has given to an Asiatic seeker of truth in answer to his daily devotions and prayers. What I know of my Father and His threefold nature I have acquired in my humble sanctuary beside the family altar. In prayer have I studied and inquired; in prayer have I received light. Christ has been my study for a quarter of a century. That God-Man—they say half God and half man—walks daily all over this vast peninsula, from the Himalayas to Cape Comorin, enlightening and sanctifying its teeming millions. He is a mighty reality in Indian history. He is to us a living and moving spirit. We see him and commune with him. He permeates society as a vital force, and imbues our daily life and is mixed with our thoughts, speculations, and pursuits. That grand man, the Christ of history, divinity in humanity, is not far from any of us. Behold him. Behold the

Father and the Son living and moving in us through the Holy Spirit, and daily quickening our lives, and by spirit-movements acting and interacting through each other, making a very heaven within us. We in India are singularly fortunate at the present moment. We are nearer the secrets of heaven, and such heavenly mysteries as the Trinity shine more clearly upon us. This may appear to be a delusion; but it is not, I can assure you, a visionary's dream; it is science. The Indian world is near the holy kingdom of heaven. Know ye not, votaries of science, that this small globe of ours revolves round the sun, freighted with millions of beings that creep on its surface? It whirls round in space with lightning speed. And yet, mark the orbit, the course of the earth is not a perfect circle. It is elliptical, and hence it is that the earth is at times nearer the sun than at other times. So admirably, with such wonderful mathematical exactness has the Divine hand laid the orbit of this earth in infinite space, that while it seems to run round the sun as its centre, it actually follows an elliptical course, being nearer to the centre at certain times and drawn farther away at others. And as the world of matter, so the world of faith has its perihelion and its aphelion. The perihelion of the spirit-world is usually called the age of revivals, the age of special dispensations. What happens

during these favoured periods history has often told us. As the world of faith rolls nearer to the Sun of Righteousness, the hidden mysteries of heaven start into view and become more and more clear to the eye of the soul. Things which heretofore were unintelligible and dark become plain and comprehensible. Sable night turns into bright dawn and sunny morn. The inner court of the Lord's Sanctuary, the Holy of Holies, gradually falls within the range of our mental vision. Those bright mansions above where saints hold eternal festival, hitherto hid behind masses of clouds, greet our eyes. Standing upon this rolling orb we not only catch glimpses of heavenly sights, but heavenly sounds too,—sweet symphonies of saint-voices — steal into our ear. With rapt attention and hearts entranced we drink the solemn and joyous music which comes upon the wings of the winds from the distant corridors of heaven. There, near Jehovah Most High, shines Jesus in all his celestial glory, with the Prince's crown on his head; there is Moses, there is Paul, too, and all the martyrs and saints and prophets are there. What a clear vision of heaven! I say vision advisedly. It is not wild imagination nor morbid sentiment that conjures up a romantic fairy land above. It is the eye of intelligent faith and sober reason that sees these wondrous sights and hears these strange sounds. It is only

the man of science who realizes these facts in his own inner consciousness. For if he has come nearer to heaven shall he not see more clearly? The earth's proximity to the realms above explains the whole mystery. The dark regions where men indulge in dreamy speculations about God and futurity under the clouds of doubt we have left behind, and we have risen to that higher plane of faith where knowledge means perception. Yes, there are periods in the history of nations as well as individuals when cognitions grow into convictions and reason develops into faith, when the Unknowable is as "the fruit in the clutches of the hand," when science takes the place of vacillating surmises, and speaks with indisputable authority of invisible things seen and intangible essences touched. It is then that truths which lie far beyond the limitations of human thought, and are therefore inconceivable and incomprehensible, become yet apprehensible. What we cannot conceive in reflective consciousness we realize in intuitive consciousness. In the dark age of aphelion conjectures we doubt and dream and despond, and Divinity is at best but an unknown and absent, though admitted Something. But in the golden age of perihelion faith the unclouded soul hails the Unknowable as its Father and Friend, and holds Him in sweet embrace as One near and dear. Gentlemen, through one such favoured period is India

passing at the present moment. The God of Heaven has in the plenitude of His mercy vouchsafed unto us, Indians, an altogether New Dispensation, which makes our hearts rejoice exceedingly. In the streets of this holy city, and here and there in different parts of this vast country, hundreds are seen running to and fro as messengers, eager to tell some strange tidings they have received. They say they have seen God, they have listened to the voice of God. They have been heard to say,—Behold our God reigneth in all the objects of creation. And in all the whispers of that hidden monitor, Conscience, they say, lo! our God speaketh. They are not mad, for even in politics and social economy, in trade and commerce, in the minute details of daily life these men profess to hear the sovereign voice of the Most High. They have been questioned and examined, and they have stood their trials bravely. Where are your credentials?—they have often been asked. They answer,—Our truths come from God, and their evidence is in themselves. They are self-evident truths. They speak with authority. Their conception of God is a perception of the Infinite. To them the very earth is heaven, and departed saints present companions. Their preachers are messengers and apostles. Their consciousness is scripture, and there they read God's legible handwriting. The very God of Heaven is to

them a sweet Mother beheld in beatific vision. Of the kingdom of heaven they always say, lo here! Even mysteries shine clearly before their eye of reason. They talk enthusiastically of the Father, the Son, and the Holy Ghost as a blessed Unity. The Trinity is not among these men a mere logical idea or a transcendental mystery, but a reality in consciousness. Why and whence all this extraordinary upheaval of spiritual life? Why this outburst of Heaven's light in India? Verily India is at present privileged to speak with authority concerning the things of the spirit-world, which none can gainsay. She has peculiar prerogatives conceded by Providence for the interpretation of the triune nature of the Deity. Her nearness to the heavenly sphere gives her facilities for intuitive apperception and revivalistic communion, which are vouchsafed to nations only in favoured epochs and after long intervals. While surrounding nations think and surmise, India, blessed India, sees and hears. Let India then speak, and let the world for a moment listen. Europe! be silent, while an humble Asiatic discourses upon the doctrine of the Trinity. Christian Europe! thou hast spoken long, from the pulpit and from the press, regarding this great doctrine, its philosophy and its theology. Listen to the humble utterances of an uncultured Hindu, who makes no pretensions to Western scholarship or academic lore,

but who, as a poor and humble way-farer, has with Heaven's light picked up a few precious thoughts in life's hard paths. You may question my scholarship and deny my literary merit; but that I have seen and felt my God in His triune nature, in my own consciousness, with the light of the New Dispensation, ye cannot deny. Holy Spirit, I kiss Thy feet. Bless me that my soul may speak the truth as it is in Thee.

My friends, give your imagination wings, and let it soar higher and higher through by-gone epochs. Let it start on a long voyage, athwart the noisy ages of history and the crowded scenes of human activity. Let its pinions press on, swift as lightning, stopping nowhere, leaving behind nation after nation, epoch after epoch of the remotest antiquity, till it is ushered into the regions of eternal silence. Here the Supreme Brahma of the Veda and the Vedanta dwells hid in Himself. Here sleeps mighty Jehovah, with might yet unmanifested. Eternal and awful silence reigns on all sides. Not an event stirs the ocean of time; not an object is to be seen in the vast ocean of space. Not a breath ruffles the serene bosom of sleeping Infinity. Impenetrable darkness above and below, before and behind! In shoreless immensity is the mind lost. Here is naught that the eye can see or the ear hear. Yet here, they say, the Eternal Spirit dwelleth. Who

can realize that Infinite Being? Who can comprehend that Mysterious One? Thought cannot approach Him. The mind understands not who or what He is. How sublime is that passage in the Rig Veda, in which the ancient Hindu Rishi speaks of this Unknowable One!—

Then there was neither Aught nor Naught, nor air nor sky beyond.
What covered all? Where rested all? In watery gulf profound?
Nor death was then, nor deathlessness, nor change of night and day.
That One breathed calmly, self-sustained; nought else beyond It lay.
Gloom hid in gloom existed first—one sea, eluding view.

So sang the ancient bard rapt in wonder. What more can the poet or the philosopher declare of the Strange Being that existed before creation began? It was neither aught nor naught, neither night nor day. What was it? Who can say? It seemed to be the dark reign of death. Power there was, but fettered in sleep. The tremendous activity of heaven—where was it? Hushed and enveloped in profound silence. If Divinity there was, it was the Divinity of darkness and silence. But anon the scene changes. Lo! a voice is heard,—it is terrible. Like the deafening peals of heavy artillery it shook the ancient city of silence to its very foundations. Creation sprang. The sun, the moon, and myriad stars in clusters were strewn round high heaven in profusion. And lo! beauty and symmetry, harmony and

order, science and law, life and light of love, all came streaming from that one creative fiat—that Almighty Word. Yes it was the Word that created the universe. They call it *Logos*. Rightly they call it by that significant name. What was it but a sound, a word, a voice, a breath put forth by Infinite Power that created the mighty universe? What was creation but the wisdom of God going out of its secret chambers and taking a visible shape, His potential energy asserting itself in unending activities? The dormant Will stirred itself, and as it stirred itself there came forth world after world, leaping out of the bosom of God. Force there was, but it spake not, and was speechless. As it spake, and the solemn fiat went forth, "Let there be light," instantly there was light. That voice, once uttered, has ever since rolled backward and forward through the amplitudes of space, creating fresh fomrs of life and light, east, west, north and south. Creation means not a single act, but a continued process. It began, but has gone on unceasingly through all ages ever since it began. It is nothing but a continued evolution of creative force, a ceaseless emanation of power and wisdom from the Divine Mind. The silent Divinity began to speak, and His speech, His word, a continued breathing of force is creation. What a grand metaphor is the Logos! The Hindu, too, like the Christian, believes in the continued evolution of the Logos,

and its graduated development through ever-advancing stages of life. The Puranas speak of the different manifestations or incarnations of the Deity in different epochs of the world's history. Lo! the Hindu Avatar rises from the lowest scale of life through the fish, the tortoise, and the hog up to the perfection of humanity. Indian Avatarism is, indeed, a crude representation of the ascending scale of Divine creation. Such precisely is the modern theory of evolution. How from the lowest forms of gross matter is evolved the vitality of the vegetable world in all its fulness and luxuriance! And then from the most perfect and vital types of vegetable life springs the least in the animal kingdom, which again rises through endless and growing varieties, to the very highest in intelligence and sagacity. But creation stops not here. From animal life it ascends to humanity, and finds its full development in man. In the evolution of man, however, creation is not exhausted. It goes farther and farther still, along the course of progressive humanity. In the earliest phase of his life, whether in the little infant or in the primitive barbarian, man, with all his highly finished organism, is but a creature of God. Through culture and education he rises in the scale of humanity till he becomes the son of God. You see how the Lord asserted His power and established His dominion in the material and the animal kingdom, and then in the lower world of

humanity. When that was done the volume of the Old Testament was closed. The New Testament commenced with the birth of the Son of God. The Logos was the beginning of creation, and its perfection, too, was the Logos,—the culmination of humanity in the Divine Son. We have arrived at the last link in the series of created organisms. The last expression of creation, so far as we have been able to trace it, is Sonship. The last manifestation of Divinity is Divine humanity. Having exhibited itself in endless varieties of progressive existence, the primary creative Force at last took the form of the Son in Christ Jesus. But is the process of evolution really over? Have we reached the very last word in the volume of creation? Does the curtain drop so soon as the Son is born? Then is creation an inexplicable enigma, without meaning, without a purpose. Creation with all its beauty and harmony, its laws and systems, is only wild force run mad, if it has no ultimate object to achieve. It is nature's delirium. Can God create without a purpose? And if He had a purpose, it was not fully achieved in the creation of the Son. Merely supplying a pattern could not be the be-all and the end-all of creation. Where millions perished in disobedience and sin, of what avail was the appearance of a single instance of obedient sonship? All, all required to be saved. If sonship there was, it was bound to develop itself not

in one solitary individual but in all humanity. Surely universal redemption is the purpose of creation. God sent His only begotten Son in order to make all His children, one and all, sons and heirs of God. Impoverished and degraded humanity needed not a solitary Prince, loaded with the riches and honours of heaven, but what was really needed was that all men should be as princes with crowns of glory on their heads. The problem of creation was not how to produce one Christ, but how to make every man Christ. Christ was only a means, not the end. He was the "way." The Lord of heaven and earth came into this world, and manifested Himself in the Son, that he might go through the whole length and breadth of humanity, illumining and sanctifying all generations of mankind with the radiance of Divinity. Behold Christ, Christ, Christ, everywhere, in all ages and in all nations. Here you see the spread of Divine Sonship, like a sweeping flood of light and life, carrying all mankind heavenward. Do you know what this is? It is the Holy Spirit. Yes, after the Son comes the Holy Ghost. The Holy Ghost drags Christ-life into the hearts and souls of all men, breaking and annihilating the sins and iniquities of ages, and makes all mankind partakers of Divine life. So comes the Spirit of the heavenly Dove, like a Pentecostal shower, upon us all quenching the carnality of generations, and making a very heaven upon earth. And thus

man after man is carried Christ-like into the Father's home in heaven; and herein is the grand and final purpose of creation fulfilled. Here you have the complete triangular figure of the Trinity, three profound truths—the Father, the Son, and the Holy Ghost—making up the harmonious whole of the economy of creation. Gentlemen, look at this clear triangular figure with the eye of faith, and study its deep mathematics. The apex is the very God Jehovah, the Supreme Brahma of the Vedas. Alone, in His own eternal glory, He dwells. From Him comes down the Son in a direct line, an emanation from Divinity. Thus God descends and touches one end of the base of humanity, then running all along the base permeates the world, and then by the power of the Holy Ghost drags up degenerated humanity to Himself. Divinity coming down to humanity is the Son; Divinity carrying up humanity to heaven is the Holy Ghost. This is the whole philosophy of salvation. Such is the short story of human redemption. How beautiful, how soul-satisfying! The Father continually manifests His wisdom and mercy in creation, till they take the form of pure sonship in Christ, and then out of one little seed-Christ is evolved a whole harvest of endless and ever-multiplying Christs. God coming down and going up—this is creation, this is salvation. In this plain figure of three lines you have the solution of a vast problem. The Father, the Son,

the Holy Ghost; the Creator, the Exemplar, and the Sanctifier; I am, I love, I save; the Still God, the Journeying God, the Returning God; Force, Wisdom, Holiness; the True, the Good, the Beautiful; *Sat*, *Chit*, *Ananda*; "Truth, Intelligence and Joy." Has not the Holy Ghost been described as the "Comforter"? Truly He is the heart's joy. Thus the Trinity of Christian theology corresponds strikingly with the *Sachchidánanda* of Hinduism. You have three conditions, three manifestations of Divinity. Yet there is one God, one Substance, amid three phenomena. Not three Gods, but one God. Whether alone or manifest in the Son, or quickening humanity as the Holy Spirit, it is the same God, the same identical Deity, whose unity continues indivisible amid multiplicity of manifestations. Now He is, now He moves, now He returns; now in His own glory, now in the Son's glory, now in the glory of the converted sinner; but it is the same God throughout. Who can deny that there is an essential and undivided unity in this so-called Trinity? Let not man's corrupt imagination evolve the evils of polytheism and idolatry out of the blessed Trinity. Let not lying lips say that Christ came to teach three Gods. One was his God, the same yesterday, to-day and forever. How grand the conception of the Three in One! How beautiful and sublime the thought when realized in consciousness! Were I to contemplate the mystery of that marvel of Christianity,

the Trinity, in solitary communion, I would close my eyes, and, lost in wonder, wrapped in solemn silence, I would point my finger thus,—Above, Below, Within; the Father above, the Son below, the Holy Ghost within. They shine one into another, and anon they mingle in synthetic unity, and are lost in the dazzling radiance of the Supreme One. In God's bosom there never was discord. No hostilities in sacred heaven, no jarring personalities, no contradictory Divinities, no wars of gods and goddesses. Peace reigns above, harmony dwells in the land of the Trinity. You may conjure up three fighting Divinities, you may make three Gods and worship them as the idolaters do. But remember the true Trinity is not three Persons, but three functions of the same Person.

The identity of the Father and the Holy Ghost few will question, but the position of the Son is a subject of controversy. Let us look into this second Person more closely. The Son of God has justly been called God-man. Verily, verily he is a God-man, but not a man-God. There is a great difference between the two. A man-God is not intelligible. It is untrue and absurd. It is a lie and a fiction. A God-man is quite intelligible, a possibility in the nature of things. We wonder at the idea, we bow before it with profound reverence. Here is no contradiction, no anomaly. Here man remains man, and God is only superadded to his nature.

Humanity continues to be humanity, but Divinity is engrafted upon humanity. The doctrine of bodily Resurrection, which seems to be the corner-stone of popular Christianity, however untenable on scientific ground, suggests a very important idea. It suggests the continuity of Christ's humanity. Christ, they say, soared up and went back to the Father. What does this Resurrection mean? It means evidently that though Christ was immeasurably exalted on earth as the Son of God, and though he represented and manifested Divinity in his own character, yet when he went back to his Father, he returned with all his humanity, and he is still with his God as His human son. Is he God now? Was the Son at once metamorphosed upon his death into the Father? Has he since given up his humanity and merged completely into Divinity? Does Resurrection mean final absorption into the Divine nature, the soul of man plunging at last into the Buddhist's Nirvana or the Hindu's Brahma? No, Christ went up as a human being. He rose exactly as he was, and though now in the high heavens, he retains his humanity in the fullest measure. He was intended and designed by Providence to be unto man a man, a pattern man, a God-man; and so he was, and so he is, and so he shall continue to be through endless ages. He is God in man. Dare you speak of Christ as man-God? By reversing the position

of the two words, you create a hideous absurdity, you invent a monstrous lie. Does man ever become, can man ever become God? Will the Son of God ever become the Father? Never. The Father is Father everlastingly, and the Son is Son through all eternity. Christ is not, never was, never will be, God the Father. He is humanity pure and simple, in which Divinity dwells. In him we see human nature perfected by true affiliation to the Divine Nature. And in this affiliation we see the fullest realisation of the purpose of Christ's life and ministry. He shows us not how God can become man nor how man can become God, but how we can exalt our humanity by making it more and more Divine, how while retaining our humanity we may still partake more and more of the Divine character. It was for this purpose that Christ came into this world. To say that he was the Father or that he became the Father is to proclaim a heresy. The early Christian Fathers, Tertullian, Origen, Justin, in fact all the leading ante-Nicene Fathers, have strongly interdicted this delusion and heresy. Who will venture to revive this exploded heresy in the present age? Ye Christians of modern times, devoutly follow the footsteps of the early Fathers, and boldly condemn as a lie and an abomination any theory that gives Christ the position and character of the Father. Or you rebel against the King of

Calvary, and an awful rebellion it is. Christ never wanted to be the Father of mankind. He was the Father's begotten Son, a child, a creature. He rejoiced in the title, "Son of God," and he claimed no higher honour. Ye disciples of the Lord Jesus, claim not for him what he never claimed for himself. Say joyfully he was the beloved Son of God, and glorify him as such. In this is true Sonship fulfilled and glorified. For is it not written that God so loved the world that He sent His only begotten Son into this world of sin and sorrow to cleanse mankind by his blood? Though He loved His Son with a Father's affection, He gave him up as a sacrifice for the redemption of the world. Almighty God might have spared the precious life of him whom He so truly loved. But He did not. In Christ's death more than in his life was the saving economy of Providence fulfilled. He gave his life, that we sinners may gain life eternal and get reconciled to God, our Father and Christ's Father, whom by our repeated transgressions we have so wantonly offended. Through Sonship is universal reconciliation or atonement effected. Thus the Son has a distinct purpose in the Divine economy. The Logos has a deep and distinct meaning and a function quite its own. We want not two Gods. Jehovah again in the New Testament!—that would be a superfluity. The Jews had told

us all about Jehovah, in olden times, and surely the world needed not a repetition of the old story. Moses beholds the Almighty in the burning bush, talks to Him and receives His commandments. David's harp sings the praises of the great Jehovah, and the Jewish prophets magnify Him. So in the Rig Veda and the Vedanta we see the venerable Rishis of ancient India glorifying the Supreme Brahma in fire, in water, and in the principal objects of creation, above and below. The older dispensations had revealed enough of the power and wisdom of the Supreme Father. The New Testament does not reproduce the Old, but only supplies its deficiencies. It reveals the Son, not the Father. Christ's mission was distinct from that of Moses. He supplemented the work of the Jewish lawgiver, and made Nature's God more fully manifest in Revealed Logos. Thus in the New Testament the world had something more, a new illustration of Divine goodness and wisdom, a fresh manifestation of God, not as He is in Himself, but as He lives in the Son. Moses was a prophet, and a great prophet he was. He represented conscience. He was an incarnation of the law. He did not represent love. He was not Sonship incarnate. That was Christ. God wanted to satisfy His people that He was Love. He wanted the world to be reconciled to Him in love, in true filial love. Thus the

Old Testament of fear was superseded by the New Gospel of love and Sonship, and the Son took the place of the Lawgiver. No longer will the world consent to sit trembling at the feet of Moses, and hear mere edicts and commandments day after day. Disobedient humanity will no longer sigh and mourn, wonder and adore, but will return to obedience, loyalty and love. Then why talk of God coming down a second time and becoming man in Christ Jesus? Why talk of Christ as a second Deity? Who seeks a second God? We have had enough revelation in the older dispensations of the Great God. Moses and other prophets and the Rishis have told us enough of the Supreme. There was no further need of the Father revealing the Father. What was needed was a new revelation, a revelation of the Son by the Father. In the truly economical arrangements of Providence there is no room for two Gods or two Old Testaments. Creation abominates idolatry, and always stands by the One. No dispensation reproduces itself. In God's work there is no repetition. Was not the world satisfied with the revelation of God's Fatherhood in the Old Testament? Why then seek Judaism again? Would you make the world Jewish over again? You cannot. The Jews have done their work in history. They have seen and they have shown their Jehovah. The drama of the Mosaic dispensation is over. You



cannot reproduce it in modern times. Let us not be Jews again. Unto the Jew was given the Jewish dispensation. Unto Christian men and women is vouchsafed the Christian dispensation. Unto the old world Jehovah manifested Himself; unto the new world He gave Himself and His Son. Unto you Christians the Lord has given His Son, that ye too may become, like him, His sons and heirs. You have the Father above and the Son before you. Great is your privilege, and blessed are ye if ye use this privilege. But if you say Christ is your God and Creator, a repetition of the Jew's Jehovah, the very Father in human form, there is no Son in your theology. You still require the Son. The promised Messiah is yet to come. The Father has yet to send His Son for the benefit of mankind. The true Christ is before, not behind. If your Christ says unto you, I am the very God, the Father Supreme, in human shape, he is a deceiver, a fiction of mythology, nothing more. What can such an imaginary Christ teach you? If he is the old God over again in a new form, he has nothing new to reveal or teach. Therefore away with this phantom, this forged "Second God." If this be your Christ, better it would have been had Heaven never manufactured this miserable facsimile to delude mankind. But such is not the real Christ of history. In the Christ of the Gospel we have

true Sonship, an example and a blessing unto the world. Jehovah's Son teaches us not what Jehovah taught before, but what the Son alone can teach, and what Jehovah could not possibly teach except through His Son. The Father can teach us what He is. He can reveal His power and wisdom, His love and holiness, in nature and conscience. There natural revelation ends. The Father cannot be an example of sonship. Only the Son can show what the son ought to be. In vain do I go to the Vedas or to Judaism to learn sonship. That I learn at the feet of my sweet Christ, my Father's beloved Son. I go to my God to learn all about the Godhead. I go to my Christ to learn what a son ought to be. God teaches me Divinity. Christ teaches me humanity. What is Christianity but the Religion of Humanity? Or shall I say the Worship of Humanity? For it seems there is a deep-seated conviction in Christendom that though Christ was a man, he must nevertheless be worshipped as "Divine." Would you give homage to Christ? Would you bow before him as before Divine humanity? Yes, you may go even so far as that. Humanity when touched and inspired by Divinity is indeed worthy of the profoundest reverence. We instinctively bow before it, and give it spontaneous homage though it is human. And so the world bends its head in reverence akin to adoration, and glorifies that

God-man, Christ. But this homage is not the worship of Divinity, but the worship of humanity. It is the worship not of our Father, but of our Brother. Brother-worship! A strange doctrine! Yet perfectly logical. If Christ is the Son of God, the Son of our Holy Father, he is unto us all a Brother, the sweetest, the purest, the brightest of our brothers. Is he an incarnation? He is an incarnation of Brotherhood, not Fatherhood. He is our holy Brother in flesh. The blessed gospel that gladdened Bethlehem eighteen centuries ago was that unto us a Brother was born. The spirit that came down from heaven and took a human form was the spirit of our Divine Brother. If you accept Christ as the Son of God, you are bound to carry the doctrine to its legitimate logical conclusion. You must boldly proclaim him your Brother. Christian brethren, shudder not, falter not, be not ashamed of Brother-Christ. It is the glory of Christianity that it is not only the religion of Divinity, but also and pre-eminently the religion of Humanity. It gives us the Father and the Brother both. The Father and the Brother have I said? Between the two there is an eternal distinction. The Brother was born, he is called the "begotten Son"; but the Father is the unbegotten, unborn, uncreate God, the Creator of all, Himself uncreated. When, therefore, you glorify the Son, remember this eternal distinction, which

no heresy can ignore, no sophistry can explain away. In exalting Christ you exalt your divine Brother, in honouring him you only honour humanity. Come then, let us magnify our Father, and let us magnify our Brother also. Let heaven and earth sing the name of the Supreme Jehovah. One only without a second, and of His Son, Jesus Christ, through whom as through a brother's example, fallen humanity rises sanctified and regenerated.

But the worship of humanity is the worship of man as well as woman. If the worship of manhood is scriptural, that of womanhood too is scriptural. How can you render full homage to humanity if you lavish all honours upon man and neglect woman? Does man alone represent God on earth? Has Divinity no representative in the fair sex? Is woman altogether vile, carnal, and earthly? That cannot be. Sweet Mary, thou mother of Jesus Christ, thrice blessed woman, in thee dwells God's womanliness. In thee is embodied the feminine nature of the Holy God. Mother of Jesus! our mother, the world's mother, we honour thee. Glory, glory unto thee, heavenly woman! Man is born of woman. Christ too, the blessed Son of God, was born of woman. Why, it may be asked, did Heaven so ordain that the Son of God should be born of woman? Ah! there is deep meaning in this. For what was Christ but the union of

manly and womanly excellence? Did he not show in his life and character the double nature of man and woman? How tenderly he felt for his people! How great his solicitude for the little ones entrusted to his care! Truly he felt for Jerusalem as a mother feels for her children. To the stern virtues of man he added the graces and charms of woman. Mary lived and moved in him, making him a very woman in tender and sweet love. Those who know him know him to be Mary's son. How Mary-like was Jesus! God made Mary a divine woman that His beloved Son might inherit womanly divinity from her. If it was at all desirable to reveal Divinity in man, it was desirable and necessary that such revelation should be made both in man and woman. And so the Lord chose Jesus and his mother Mary, both of whom the world to-day adores with almost idolatrous homage. Do you understand the secret of this double worship in Christendom? It is God in man and God in woman. Wonderful woman, Mary! She has vastly influenced the character of individuals and the destinies of nations. O Mary! thou tellest me why woman is all powerful in the world. Thou hast blest thy race; thy name has sanctified all womankind. Let every woman rejoice and feel proud that she belongs to thy race. Let every daughter of God look up to thee for a pattern of womanly character. Out of thee

came Jesus the Son of God. Yet not out of thy body, but out of thy soft, sweet, and serene heart was Christ evolved. If Christ was not an evolution of woman, how is it that the milk of maternal sympathy and forgiveness always flowed out of him towards sinful humanity? Unto the unclean woman in the face of her accusers, he offered free pardon. And when the thief implored mercy on the cross, how readily words of forgiveness went forth from his mouth! Even his vile persecutors and bloodthirsty foes drew out of his womanly and tender heart that famous prayer which history will not forget,—"Father, forgive them, for they know not what they do." Indeed, his heart often melted away like woman's heart at the sorrows and weaknesses of others. You know Christ as a soldier of God, doing his Master's work with firmness, courage, and heroism far above the world. But Christ of woman born, a woman in man, you have yet to know. How touching those words, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings!" They show Christ's maternal tenderness. This tender-hearted weeping Christ is a true picture of Mary's child. Verily the mother explains the child. With Mary's milk Christ had sucked woman's attributes. Oh! that beautiful picture of the Madonna! Mary with her sweet child on her

arm!—the wonder of art, the perfection of poetry! Thou picture divine, thou teachest us what true Christianity is, and what it is eventually destined to be. That picture tells us in the language of prophetic poetry that as every man is evolved out of woman, so shall every man sit at the feet of woman and learn the tenderness and sweetness of divine love. Chastity, thy name is woman! Hallowed be woman's name! For in the school of womanhood will man be perfected. Has the world come up to the highest point of man's moral development? If so, there will be yet another point of departure, another field of progress, and that is the development of the woman-side of humanity; for man must be man and woman both. I hold that woman is the perfection of man, inasmuch as love is the perfection of virtue. There is nothing on earth so divine as love; nothing so sweet, so enduring, so all-conquering as love. Infinitely higher than any virtue that man can boast is the sweet feminine love in woman's breast. Truly man is made in the image of his Maker; more so is woman. Therefore, after the divinity that is in man has been fully developed in us, the divinity that is in woman will undergo a complete development and expansion. Be sure Mary's name will not be obliterated from the pages of history, but will grow more and more powerful till it leavens all mankind. You talk

of civilization in these days. What is it but a reverent recognition of God-in-man and God-in-woman? It is clear that greater honour shall be paid to woman than has yet been done. Woman's divinity shall be more fully vindicated, and earth shall exalt motherly love and forgiveness above all virtues, as is done in heaven. Woman's milk has suckled and fed the little infant. In the highest civilization womanly love will perfect and sweeten the character of man. Then will the picture of human progress and happiness be complete.

Can you conceive Christ without Mary? Whatsoever is in Mary is logically included in Sonship. Mark the length and breadth, the height and depth of the true Christ, the all-inclusive, the all-comprehending Christ. Large as the Logos, wide as the World, deep as divine humanity, who can measure, who can fathom this Christ? In glorifying Christ we only glorify the eternal Logos. Let all nations vindicate and glorify the divine Logos. The more we exalt the Son, the more we exalt the Father. Therefore does pure Theism go to the fullest extent in glorifying the merits of the Son in the name of the Father. Even the co-eternity of the Son with the Father, it has fearlessly upheld and proclaimed. As the sleeping Logos, did Christ live potentially in the Father's bosom, long, long before he came into this world of

ours. As the Lord spoke, the Logos or Reason came forth, and was lodged in creation, not in human beings alone, but even in animals. Wherever there is intelligence, in all stages of life, where there is the least spark of instinct, there dwells Christ, if Christ is the Logos. In this right and rational view do not the Fathers all agree? Do they not speak of an all-pervading Christ? Do they not bear unequivocal testimony to Christ in Socrates? Even in barbarian philosophy and in all Hellenic literature they saw and adored their Logos-Christ. In the midst of this large assembly I deny and repudiate the little Christ of popular theology, and stand up for a greater Christ, a fuller Christ, a more eternal Christ, a more universal Christ. I plead for the eternal Logos of the Fathers, and I challenge the world's assent. This is the Christ who was in Greece and Rome, in Egypt and India. In the bards and the poets of the Rig Veda was he. He dwelt in Confucius and in Sakya Muni. This is the true Christ whom I can see everywhere, in all lands and in all times, in Europe, in Asia, in Africa, in America, in ancient and modern times. He is not the monopoly of any nation or creed. All literature, all science, all philosophy, every doctrine that is true, every form of righteousness, every virtue that belongs to the Son, is the true subjective Christ whom all ages glorify. Begotten by the

"volition" of Almighty God, as Tertullian says, the Spirit-Christ spread forth in the universe as an emanation from the Divine Reason, and you can see him with the eye of faith underlying the endless varieties of truth and goodness in ancient and modern times. He is the *Chit*-Christ, pure intelligence, the Word of God, mighty Logos. Scattered in all schools of philosophy and in all religious sects, scattered in all men and women of the East and the West, are multitudinous Christ-principles, and fragments of Christ-life,—one vast and identical Sonship diversely manifested. The one ideal Christ manifest in multiform concrete little Christs. Sum up all that is true and good and beautiful in the life of humanity, and you have the grand Logos of the early Christians, the Christ of Universal Theism. Thus all reason in man is Christ-reason, all love is Christ-love, all power is Christ-power. In this sense we are all Christ's, one and all. Let not India deny this. My countrymen, there is nothing in such a confession of which ye need be ashamed. I commend to you not the little Christ of little Christian sects, but the grand Christ of universal humanity, the perfect Man, the ideal Son, that was, is, and shall continue to be. Who is there in this assembly that can refuse to do homage to such a Christ? Already he is in you. In every true Brahmin, in every loyal votary of the Veda on the banks of the

sacred Ganges, is Christ, the Son of God. The holy Word, the eternal Veda dwells in every one of us. Go into the depths of your own consciousness, and you will find this indwelling Logos, the Son of God, woven, warp and woof, into your inmost soul. Whatsoever in you is good and holy is the Son. If an honest Hindu denies this, surely he denies he knows not what. If a pious Hindu fights against Christ, as often alas! he does, he fights against a name, which accident has made bitter and offensive to him. But India, my beloved India, is not, never was, an enemy of the Word. Unto the eternal Logos every true Hindu has sworn fealty.

The real recognition of Christ has taken place in India. It is an accomplished fact. Only the nominal recognition remains. Like other nations India too will grow into a fuller acceptance of the doctrine and the spirit of the Logos. When the time cometh India will find out Christ, and Christ will find out India. If Christ is universal Sonship, then undoubtedly so far as ye are good and true ye are sons of God and partakers of Christ, and so far is your character "Christian," in the highest sense of the word. And if you believe in this indwelling Logos what is there to hinder your proclaiming him your mediator? Surely you cannot reach the Father except through the Son. This necessary logical mediation none can ignore. It exists

even where it is not professed. The deep philosophy of this doctrine reminds me of those curious little Benares boxes with which you are no doubt familiar. Anxious to know what the contents are, you open one of those boxes, and lo! a smaller box appears within it. Take off its lid, and lo! another, and then another, and then another again, till you come at last to something so small and so minute as almost to defy perception. This evolution of box after box is indeed a wonder and an amusement. To me it suggests important lessons. It is capable of a deep moral application. It tells us what we are. Verily, the human body is a large Benares box. It is strong material organism within which the animal man dwells. Take off the outer shell of this animal man, you find humanity. As you penetrate deeper you find Jesus encased in humanity. Lo! within Jesus is concealed the Holy Spirit, and as you go deep into the Holy Spirit you discover at last the Invisible Supreme Essence. Is not Christ then a mediating link between man and God? In the inmost recesses of every man's soul is the Supreme God. But there is no going into His secret sanctuary except through that pure sonship which environs and encloses it. None can reach Divinity except through the character and disposition of the son inherent in him. In this sense is Christ our mediator. He is the

only way. There is no back-door to heaven. If you would go to God, go not as a thief and a robber, but straight through the appointed way. If you go not through the Son you have no access to the Father. If you have wandered away in disobedience, return to obedient sonship, and you are reconciled to the Father. Through sonship alone are we accepted by the Father.

What did Christ come to teach? Did he come to teach the dogmas of a new theology or the principles of a new system of morality? No. Neither did he inculcate. He did not set his heart upon creed-making. He spurned the ambition of manufacturing new doctrines. He did not care to make man a moral man, as Socrates did. His mission was not the propounding of a scheme of purging man's sin and impurity. Christ came upon a different errand. He came to teach us Divine Humanity. His words were, "Not I, but my Father in me." He came to reveal divinity in man. His sole ambition was to make humanity divine. He sought in his brief career on earth, by words and example, to lead all mankind into Divinity. He was not a teacher of religion or morality. He was a teacher of Divine sonship. His only object on earth was to raise mankind upward, and make them share the light and glory of heaven. Yes, like so many birds he threw up the souls of men and women into

the azure sky, there to bathe their wings in the translucent rays of heaven's sunbeams, and mingle their joyous notes with seraph voices above. That was Christ's mission. He found the earth earthy; he wanted to make it heavenly. He found man human; he wanted to make him divine. Believe this, ye who wish to be true and loyal to Jesus Christ. And to you, ambassadors of Christ in India, let me say a word of warning. India is sick of idolatry. Add not to the already overcrowded pantheon of Hindu gods and goddesses a fresh divinity in the name of Jesus. Never say Christ is the very God of the universe, the Father of all mankind. If you preach "him crucified" as your very Father, you preach idolatry and heresy. The early Fathers are against you. Holy Writ is against you. Christ too is against you. Therefore, shun this hideous lie of Christ the Father, and preach Christ the Son. Tell our people distinctly that Christ is not an incarnation like the myriad deities worshipped in this land. If you do not, you incur the tremendous risk of poisoning a whole nation with new forms of idolatry. Beware. Remember you accept a terrible responsibility in preaching to the Hindu people. Here is a nation that has, for ages, believed that the Father Himself becomes man, and is incarnated in saints and prophets, and that the incarnation or avatar is to be worshipped not as the Son of God, but as the

Supreme Father Himself. If to this nation you offer Christ as a new avatar, you plunge a country already darkened with superstition into an abyss of deeper darkness. England has saved the upper classes of our people from Hindu idolatry and superstition by giving them the benefits of English Education, and will England hurl our educated young men into an enlightened and novel form of idolatry, the lie of Christian avatarism? God forbid! Here I stand, a sworn defender of the banner of Christ in India. I will see—God help me!—that the pure banner of the Son of God is not polluted by any form of idolatry, and that it does not fall into the hands of the enemy through any remissness on the part of those commissioned to guard it. Here I am, standing at the gate of India, with its key in my hand. And I say to all our enemies,—Away. India is locked up; ye shall have no entrance by force or stratagem. So long as I live, I will guard my country's gate, with all the zeal of a patriotic soldier, against the emissaries of idolatry. I say to the missionaries of Christ in India,—Do you bring unto us the Son? India gives you a hearty welcome, and falls at your feet to receive the glad tidings. But if you conceal the truth that Christ is the Son of God, our divine Brother, and present him to our people as an incarnation of the Father, appearing on earth as the Father in human shape, like the avatars of

Hinduism, we call upon you to quit the land forthwith, for ye are enemies of India, enemies of Christ, and enemies of God. Let it be known throughout the length and breadth of the land that he who directly or indirectly preaches Christ as God the Father in human shape, preaches not Christ but anti-Christ, and deserves therefore to be treated as our bitterest foe! Hail sweet Christ! Hail Son of God! Begone idolatry. Preachers of idol-worship, adieu!

We need only the Holy Spirit to complete the picture of the Trinity. You understand now the philosophy of the Father and the Son; you will see presently how the Holy Ghost logically follows. He who has accepted the two is bound to accept the third. For we have only brought down heaven to this world of ours. We have seen the descent of Divinity on earth through humanity. Now all humanity must be raised up to heaven in order that the purpose of Providence, the redemption of mankind, may be fully achieved. Jesus Christ has shown us the way. But where is the power to follow? The Son of God may set an example, but who is there among us that can imitate? The Gospel reveals the light of heaven; but alas! the world is blind. Who will make the blind see? Who will make the deaf hear? If Christ's life is unto us a book of salvation, verily it is a sealed book, and none can read it save he into whose hands the Holy

Ghost has delivered the key. There is no salvation without the Holy Ghost. Even Christ, prince of glory though he be, is absolutely powerless. Can Christ save the world? Can he break the fetters of sin and iniquity? Sanctification belongs to the Holy Spirit alone. The Son has other functions, great and important; but to save the sinner is not one of these. He may teach, he may reveal, he may show the way, but he can never give us the power of overcoming sin. The way to do it,—that is Christ. The power to do it,—that is the Holy Ghost. In vain do you deluge India with copies of the Bible. In vain do hundreds of missionaries go about expounding its sacred texts. In vain does Christ with a thundering voice say unto us,—Rise and follow me. Nothing is possible unless the Holy Spirit touches the heart. Would you kneel and weep at Christ's feet? You may weep for ages, your lamentations will be fruitless. Christ is but an example in history, an objective portraiture of faithful Sonship. To convert it into a subjective force something else is needed. Books, teachers, examples are indeed helpful agencies, but they help us only in a limited degree, beyond which they are of no avail. Even the most perfect pattern of purity in the outside world can only reach the surface of the human mind. It is only the Holy Spirit that can convert outward truth into inward

purity. It is this Spirit that makes Christ, otherwise a mere historical character, a sanctifying power within us. Know ye not that millions say to Christ, Lord, Lord, and yet their hearts are not converted? But as soon as the Holy Ghost quickens the heart, even the most degraded and wicked sinner accepts Christ and is saved. Let us give unto Christ what is Christ's, and unto the Holy Ghost what is the Holy Ghost's. Let us not exalt the Son at the expense of the Holy Ghost. Though there is a fundamental unity in the Trinity, we must recognise and demarcate functional differences. The Holy Ghost has a function peculiarly His own, and the glory of it belongs to Him alone. The Father manifests Himself first in creation and then in His beloved Son, Jesus; but in neither of these manifestations does He save sinners. It is when He works within us as the Holy Spirit, quickening and inspiring our dead souls, that we are converted and become altogether new creatures. Was not Christ himself baptized by the Holy Spirit? The dove was not born in him, but came down from above. If then we are to be baptized into new life, our baptism must come to us not from Christ, but from the Holy Ghost. Do you wish, my countrymen, to become sons and heirs of God? Then you must invoke the very same Spirit by whom the Son of God was baptized eighteen centuries ago, and draw your inspira-

tion from the very same source from which Christ drew his. To the Holy Spirit belongs the glory of begetting and baptizing the Son of God, as scriptural history testifies; and to Him and Him alone belongs the power of converting all mankind into sons of God. Thus God sends down His Divinity into the world through the Son; that Divinity reproduced in millions is carried by the Holy Spirit back to its source in heaven. In one favoured spot on earth is the Eternal Son reflected; thence the concentrated rays of heaven's light are diffused by the inspiration of the Holy Spirit through the length and breadth of the world. Far away, in that obscure place, Nazareth, a mighty wave of light rears its head. Lo! it moves the sea of humanity, causing myriad waves of light to foam and sparkle on its surface, and stirring its waters from their deepest depths into a surging and glowing sea of divinity. Already the Holy Ghost has shaken the foundations of our carnal nature, and brought Christ into us all. Christ is not lo! here, lo! there, but within. Truly the Holy Ghost has leavened us with Christ-leaven, and established the Logos within us as the Divine Son subjectified. Christ! art thou within us or before us in the outside world? A voice answers from the depths of my heart and your hearts, "Here I am." Our own consciousness bears testimony to this indwelling

Christ, a part of our very nature, a new life begotten of the Holy Spirit.

All three then have we, the three Sacred Names of the blessed Trinity, one within another, all beautifully interwoven into a perfect unity of texture. We worship the Father, we honour the Son, we are inspired and saved by the Spirit. Our Father is here, our Brother is here, our Saviour is here,—all dwelling in us, an indivisible and inseparable triune unity. Who can disunite the united Three? Who can rebel against one without rebelling against the others? The Old Testament has sung Jehovah's glory, the New Testament has sung the praise of Jesus, the Son of God. Where is the scripture that sings the name of the Holy Spirit? Seek it, my friends, in the Church of the New Dispensation, which is in India. Judaism has taught us the Father; Christianity has taught us the Son; the New Church will teach us the Holy Ghost. The Old Testament was the First Dispensation; the New Testament the Second; unto us in these days has been vouchsafed the Third Dispensation. Unite and amalgamate these three, and you have the Trinity Church of the world. If you take only the first and the second, and ignore the third, you are Dualists, not Trinitarians. Nay, you give the lie to Christ if you believe that with him was closed the scripture of divine revelation. For did he not

say in the course of his last words that he would send the Comforter to lead the world into all truth? Why then should you deny this Church of the Comforter, which India has raised in the present age? In this New Church you see the continuity and the completion of what began with Mosaic Monotheism. The Trinity is one logical whole, and the three dispensations must therefore be accepted as an integral and indivisible Church for all mankind. This Church of the New Dispensation, which you see in India, is altogether an institution of the Holy Spirit. Its morality is the command of the Spirit, its prayer is a direct address to the Spirit, its heaven is a tranquil abiding in the Spirit, its wisdom is the inspiration of the Spirit, its Church is brotherhood in the Spirit, its apostles are the ordained of the Spirit. Verily, verily ours is the Church of the Holy Ghost, and the Comforter acknowledges it as His own. And yet this Church harmonizes in beautiful synthetic unity the three elements of the Trinity. The New Dispensation is true to the Father, true to the Son, and true to the Holy Ghost. Sat Chit Ananda is our motto. It shall be India's motto. Sat Chit Ananda was, is, and shall for ever be India's God. She cannot therefore be disloyal to the Trinity. True to her instincts and traditions, she has been the first to welcome this New Church, the Church that harmonizes the three Dispensations, and she will

hold a high place in the jubilee of nations, when this Church will establish her kingdom of love and joy throughout the world. Let India then put on her best robes, for lo! "that great city, the holy Jerusalem is descending out of heaven from God." Yes, the New Jerusalem is coming, and the glorious vision of John will be fulfilled:—"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city,—the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor cry, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new." Verily in the New Dispensation all things are new. Already we are breathing the fresh breeze of a new revelation, which gives us new inspiration, new ideas and aspirations, new thoughts and sentiments and new joys. He who places the Three in their right positions in his own heart and thus realizes the sweet harmony of the New Dispen-

sation, must see around him, now and here, a new heaven and a new earth opening before him. Glory to India! She has unfolded the new harmony of the Father, the Son and the Holy Ghost, and struck the key-note of a new music. A fresh Testament was needed to supplement the Old Testament and the New Testament, and this has been given to us in the present Dispensation. We live then in a new world, and have cast off old and antiquated theologies. The world was going back to old Judaism, and the advanced thinkers of the age were fast becoming Jews or Jewish monotheists. The ancient forms of Deism and Nature-worship were about to be revived, and everywhere in the world of thought there was a tendency to run back from the complex dualism of the second Dispensation to the apparently simpler faith of the first. Providence has mercifully averted the dire catastrophe, and arrested this retrogressive infidelity. The New Dispensation catches the receding world, and drags it forward, onward and heavenward, into fresh paths of spiritual progress. It does not destroy the kingdom of the Father or that of the Son, but it only superadds the kingdom of the Holy Ghost, thereby completing the economy of human redemption, and renewing and spiritualizing all pre-existing forms of the world's earlier faith. Christ came not to destroy but to fulfil the law and prophets.

So the New Dispensation destroys not, but fulfils the theology of Christ. All discord ceases, all disharmony is over. The Father, the Son and the Holy Spirit kiss each other in the believer's heart, in the new kingdom. Shall we not thankfully rejoice that the vexed problem of a mysterious Trinity has at last been practically solved in this new Uni-Trinitarian Church? In this Universal Church shall be gathered the Theists of the East and the West, of the North and the South, and the accumulated jealousies and sectarian wranglings of ages shall be finally harmonized in the name of the Holy Trinity. March then, ye Hindus, with your Supreme Brahma; ye Jews, march with your Almighty Jehovah; come diverse sects of Christians who rejoice in the Second Name and the Second Dispensation; march also ye who in some form or other magnify the Holy Spirit; and having gathered in the bosom of this Church of love and peace, let us all with million voices shout, Peace, Peace, Peace! Carry on your triumphant banners the Great Name of the Father, the Sweet Name of the Son, and the Sanctifying Name of the Holy Ghost, and let all nations bow reverently before the Sacred Three. Farewell idolatry! Farewell sectarianism! The curse of narrow unbrotherliness shall not blight the New Jerusalem. One is our God in this our holy and happy City.

Him alone shall we worship in spirit and in truth, and sanctified by His Holy Spirit we shall become His sons for ever and ever, thus realizing the harmonious union of the Three in one. And thus shall be fulfilled the prophecy concerning the New City, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

ASIA'S MESSAGE TO EUROPE.

WHENCE this plaintive and mournful cry, which so profoundly distresses the patriot's breast? It seems that a whole continent is writhing in agony beneath the lash of oppression, and sending forth from the depths of its heart a deep wail of woe. And as these jeremiads and lamentations of many nations rise to the skies, the four winds of heaven, like trusted and sympathetic messengers, readily waft them in all directions, and as they deliver their doleful message, east, west, north and south, they appeal to every feeling heart for sympathy and justice. Who is it that weeps? Do ye hear? It is India that weeps. Nay, not India alone; all Asia cries. Behold the sweet angel of the East, into whose beauty the very colours of heaven seem to have been woven,—the fair East, "in russet mantle clad," lies prostrate, a bleeding prisoner! Who can measure the length and breadth, the height and depth of Asia's sufferings? She has no peace; she knows no consolation. And what is the burden of her complaint? The desperate onslaughts of Europe's haughty civilization, she

says, have brought sorrow into her heart, ignominy on her fair name, and death to her cherished institutions. Many there are in Europe who hold that all beyond the Ural, to the remotest shores of the Pacific, is afflicted with moral leprosy, that Eastern humanity is black as Ethiop's skin, that the soil of Asia yields nothing but wretchedness and iniquity, and that chaos and darkness, twin sisters, hold their grim sway over the whole land. They say, Asia is a vile woman, full of impurity and uncleanness. Her scriptures tell lies; her prophets are all impostors; her people,—men, women and children,—are all untruthful and deceitful. There is neither light nor purity in Asia. The entire continent is given to ignorance and barbarism and heathenism; and nothing good, it is said, can come out of this accursed land. Swayed by these considerations and actuated by these feelings, Europe has for many long years been fighting and warring with Asia, and, like a sworn foe, carrying on depredations into the uttermost parts of the East. Most sanguinary and deadly has this war been, and verily it has no parallel in the annals of the world. It has perpetrated frightful havoc among the nations of the East, sweeping off like a deluge their ancient glory and greatness. Even now the war rages with unabated fury. Europe, why do thy eyes still roll in wild fury and insatiate antagonism, as if bent upon Asia's total annihilation? The

night is over, and light has dawned upon the horrors of the battle-field. Dost thou not see, O Europe, to what an appalling extent thou hast carried this work of national slaughter? What a heart-rending spectacle of bloodshed and carnage, degradation and misery, is here opened to our view! Alas! Before the formidable artillery of Europe's aggressive civilization the scriptures and prophets, the language and literature of the East, nay her customs and manners, her social and domestic institutions, and her very industries have undergone a cruel slaughter. The rivers that flow eastward and the rivers that flow westward are crimson with Asiatic gore; yes, with the best blood of oriental life. Enough. Stay, Europe, desist from this sanguinary strife. No more war. This flag of the New Dispensation I hold before thee is a flag of truce and reconciliation. There shall be no more war, but henceforth peace and amity, brotherhood and friendliness.

This voice of rebuke and remonstrance I raise before you is not the voice of base ingratitude. For all the good Europe has done, for all the material and moral benefits she has conferred, we in Asia feel profoundly grateful. Her science and literature, her commerce and trade, her politics and religion have saved us from ignorance and error, and given us light and liberty and joy, and have laid all Asia under

lasting obligations. But Europe, thou holdest in one hand life and in another death. Thy civilization has proved a blessing, but inasmuch as it utterly exterminates our nationality, and seeks to destroy and Europeanize all that is in the East, it is a curse. Therefore will I vindicate Asia. Yes I, for I am a child of Asia; her sorrows are my sorrows, her joys my joys. These lips shall plead for Asia. As a faithful devoted servant, as a loyal son I will serve my fatherland. When I was a child I spake as a child, and thought as a child. But when I became a man I at once put away all childish things. Time was when I served Calcutta as a little child; my services and my sympathies were restricted within the bounds of this metropolis. Years rolled on, and the little infant gradually grew into a boy, and I began to serve Bengal with a heart distended and sympathies enlarged. And as boyhood entered upon adolescence I stood up for all India. Nothing short of India would satisfy my ambitious soul, and I found joyful service in so extended a mission-field. And now, in the pride of manhood, the Lord summons me to a still higher and larger stewardship. I am called to represent the interests and minister to the wants of a whole continent. In standing forward as Asia's servant and spokesman I feel proud of my exalted position. As an Asiatic, representing a vast con-

stituency, I feel as I never did feel, never can feel as a mere Indian. From one end of Asia to the other, I boast of a vast home, a wide nationality, and an extended kinship. Nay, I not only stand upon higher and larger ground, but I stand upon sacred ground. Is not Asia the birthplace of great prophets and saints? Is it not pre-eminently a holy place of pilgrimage to the rest of the world? Yes, upon Asia's soil have flourished and prospered those at whose feet the world lies prostrate. The great religions which have given life and salvation to millions of men owe their origin to Asia. To me the dust of Asia is far more precious than gold and silver. Surely, it is hallowed ground that we tread in Asia. The East is emphatically the Holy Land. But Asia is not only holy ground, but it is catholic ground also. In this one place you could count all the leading prophets and all the greatest religious geniuses of the world. No great prophet was born outside the boundaries of Asia. Is not this a noteworthy fact? Asia is the home of all the recognised Churches in the world. It is not the exclusive seat of any single system of faith. It is not the exclusive property of any particular sect. Jews, Christians and Mahomedans, Hindus, Buddhists and Parsis, all recognise in Asia their common home. The Spirit of Asia cosmopolitan, catholic, and comprehensive, not partial, one-sided or sectarian.

Not even her worst enemies can predicate narrow exclusivism of Asia. She has cradled and nursed and suckled all the great Churches of the East and the West. How versatile her genius, how diverse her gifts, how wide her sympathies, how comprehensive her character! How large the breast that gave milk to so many and such widely-divergent creeds and Churches! Mother of Christianity and Hinduism, the world magnifies thee and honours thy matchless catholicity! Thou hast nursed Jesus and Buddha and Zoroaster. Verily in the spirit of Asia are all sects reconciled. Of Westminster Abbey in England it has justly been said, that it is the Temple of Silence and Reconciliation, in which the enmities of twenty generations lie buried and forgiven. Under its sacred vaults, amid the solemn silence of death, presides the Genius of Peace. True it is that there the illustrious and the eminent of all classes rest in peace, forgetful of their differences, and oblivious of their diversities of opinion and faith. There is a blessed unity among the souls that sleep in Westminster Abbey. But it is the unity of the burial-place, not the unity of the birth-place. It is the unity of death, not of life; the reconciliation of the dead, not the living. Asia boasts of a higher unity. It is the unity of kinship and brotherhood. It is the identity of a common home, the affinity of kindred spirits, the fellowship of national faith

in all its diverse forms. Here, in Asia, we see not the lifeless harmony of dead men's bones but the active unity of living characters, not the fraternity of souls slumbering in the tomb, but the living fellowship and affinity of brothers born of the same mother. Asia is the fountain-head whence have gone forth streams of various creeds and diverse movements, religious, moral and social, east, west, north and south, to the uttermost parts of the world, producing varied results in different places and climes. They have gone in different directions, yet in their source they are all one. Asia is a vast stem from which have issued branches in possible directions, perchance in opposite directions, but the roots which nourish them with sap are all in the same soil. All the principal religions of the world are like brothers that have journeyed far away from the same common home. Each is singular, yet in the whole group you trace a family likeness, a fraternal resemblance. Amid endless varieties there is an unmistakable national identity. All the prophets of the East and West, all the prominent leaders of the Eastern and Western Churches, we not only hail and honour as men of God, but they are unto us fellow-Asiatics and brothers in a special sense. In them we recognise not only the ornament of the human race but also the glory of our Asiatic home. Shall we not magnify our race by proclaiming Christ

Jesus as a fellow-Asiatic? Surely, the fact, that Christ and other masters all belong to our nationality, and are all of Asiatic blood, causes a thrill of pride in every Eastern heart. How capacious is Asia's heart, how versatile her intellect, how comprehensive and many-sided her soul! It is indeed a marvel that such diverse characters and creeds have flourished upon the same soil. We cannot say the same thing of Europe, of Africa, or of America. There we see more uniformity and less variety. On the level of dull mediocrity you miss those towering personalities, shining in the richest variety of thought and faith, whom Asia delights to honour. In Asia's firmament we behold a brilliant galaxy of stars of the first magnitude, as we see nowhere else. What a wonderful and infinite diversity of spiritual harvests does Asia's soil yield! If this vast continent embraces all the various zones of the earth and all the variations of climate and vegetations that belong to each, it is equally remarkable that it claims all imaginable types of thought and temper, all possible latitudes of spiritual culture and growth. The world wonders at the inexhaustible productive resources and capacities of Asia's soil. How from one heart grew such great and glorious geniuses as Jesus and Buddha, Zoroaster and Confucius, must strike every thoughtful man with astonishment. How in the same land flourished pantheism, poly-

theism and monotheism; communion, asceticism, rationalism, ritualism, quietism and the most transcendental spiritualism; how on the same soil grew such divergent creeds as Hinduism and Buddhism, Judaism and Christianity, Mahometanism and Zoroastrianism, Confucianism and Sikhism, must remain an abiding marvel in all ages. All, all the great religions are mine, saith Asia, and their founders are all my children. Lo! on my lap are seated the prophet of Nazareth and the prophet of Nuddea. The mountain on which Moses saw Jehovah in the burning bush and received the Decalogue is mine, saith Asia. Mine too is the mountain on which Christ Jesus preached his famous sermon. Mine also are the Himalayas on which Aryan devotees lost themselves in contemplation. Mine likewise is the memorable Bo tree under whose shade the great Buddha attained final beatitude. Sinai is mine, saith Asia, and the Jordan is mine, and the sacred Ganges is mine. The Vedas and the Bible are mine, the cross and the crescent are mine. Verily, verily there is infinite diversity in Asia's creeds and her catholicity is immeasurably vast. How then can I, as an Asiatic, standing upon Asiatic ground, and with Asiatic blood coursing through my veins, prove disloyal to such wide catholicity, the birthright and glory of my race? Surely, I would be a traitor to my nationality if I did not assume a thoroughly

catholic attitude. Can I be a sectarian? As a Bengalee I might; as an Indian I might; but as an Asiatic I cannot, I dare not be a sectarian. There are around me so many master minds that demand my reverential allegiance, so many types and aspects of faith and character which claim my sympathy, that I must take a broad and eclectic position, and disclaim even the semblance of narrow sectarianism.

Europe, I charge thee to be unsectarian. Asia's first message to Western nations is,—Put the sword of sectarianism adroitly into the sheath. Let there be no more sectarianism. Europe is bound to be unsectarian. For what is sectarianism? It is carnality. "Whereas there is among you envying and strife and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" Sectarianism, indeed, is carnality. It is an abomination in the sight of the Lord. It is made up of envy, jealousy, pride, anger, resentment, and vindictiveness. It excites and inflames the worst passions of the heart. It makes a brother stand against a brother, a sister against a sister. It lacerates most remorselessly the sweet ties of brotherhood and of sisterhood. It is the demon of sectarianism that estranges individuals and nations, splits God's family, and in the name of God sows broadcast the seeds of enmity and

war. It annihilates love, and crushes every holy instinct which draws men together. It records its infernal triumphs on the pages of history with human blood. Woe unto sectarianism! In the depths of carnality it has immersed the world. Look at your own hearts, and let them testify. Has not sectarianism blackened and embittered the heart every time it has held us in its deadly coil and poured into us its fatal venom? However virtuous and pious you may be, you are carnal if you cherish sectarian hate. You may boast of your firm faith and your exalted righteousness and your untiring philanthropy, and men may give you credit and glory for your virtues, but if there is sectarianism in your heart, Heaven's high tribunal will convict you of carnality and uncleanness. Your highest gifts are as nothing if you have no charity. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Verily there is no salvation without love, no sanctification without charity. St. Paul is therefore fully justified in extolling charity above all things, and fulminating the severest invectives against the iniquity of sectarianism

and unbrotherliness. Sectarianism is not only carnal, it is also unscientific. Sectarianism means plurality, and plurality is inimical to science. Science loves unity. Its doctrine is "One only without a second." Where you have two, twenty, or two hundred, there science is out of place. Multiplicity is the annihilation of science. The word "many" sounds the very death-knell of science. In science there cannot be sects or divisions, schisms or enmities. Is there one astronomy for the East and another for the West? Are there different anatomies in different climes and ages? Is there an Asiatic optics as distinguished from European optics? Is there such a thing as Jewish zoology and Mahometan geometry? Do you talk of twenty meteorologies and a hundred geologies? Science is one; it is one yesterday, to-day, and for ever; the same in the East and the West; the same in the first and the nineteenth century. There can be but one science; it recognises neither caste nor colour nor nationality. It is God's science, the eternal verity of things. So there can be but one Church; a plurality of Churches is impossible in the nature of things. If God is one, His Church must be one. Apparently there are endless diversities of faith, and numberless sects, which are still multiplying; yet beneath all this mass of multiform phenomena science discovers and establishes a fundamental

unity, at once philosophical and theological. Europe, the world has given thee credit for thy devotion to science. Thou hast unravelled the deepest mysteries of the physical world with the light of science; amidst hopeless confusion, perplexing contradictions, and the gravest anomalies thou has found unity, order, and law. Why wilt thou not then recognise and uphold the scientific unity and harmony which underlies the many systems of faith prevalent in the world? As a votary of science thou canst not surely revel in multiplicity. Thou art pledged to science, and therefore to unsectarian truth in all branches of knowledge, physical and spiritual. Both in the world of matter and in the world of mind thou art bound to vindicate the *one* against the *many*, unity against multiplicity. To thee belongs that new and infant science, Comparative Theology; and it was reserved for thy scholars to evolve and bring to light the Science of Religion. Proclaim then, O Europe, the scientific unity of theology. Say, only one creed is possible, one faith, one truth. There cannot be two creeds. Two? Impossible. That would be the very destruction of all science. The illiterate and the unscientific may indulge in sectarian wranglings, but among the wise and the students of science sectarianism must be treated as a falsehood and an abomination. Banish sectarianism then from the

Temple of God and the Temple of Science. For the sake of Christianity, of Christ, and of Paul, for the sake of science, the nations of Europe are morally bound to give up all manner of sectarianism. They do so forthwith. Asia demands this of her enlightened sister, Europe. Holding in her hands all the leading systems of religion in the world, she says to Europe,—Come with thy science, and harmonize these discordant elements; evolve order out of this chaotic and conflicting mass. Asia does not boast of science. She is innocent of the great discoveries and achievements of modern science, which have made Europe so great. Yet she has spontaneously and instinctively realized the synthesis of church unity. Without learning, without philosophy, without erudition, Asia jumped under a sort of natural impulse into the unsectarian eclecticism of faith. Instinct, not learning, has made her catholic in her faith. What Asia has done intuitively, Europe will do reflectively. The West will have to verify theologically what the East has realized in religious consciousness. The great scholars of Europe will be called upon to vindicate and verify, upon philosophical ground, the scientific unity of all the great religions which Asia has founded and shaped with all the simplicity and freshness of natural inspiration, and with all the wonderful versatility and the infinite resources

of her inventive genius. Thus shall Europe and Asia be drawn towards each other in unsectarian fellowship, and thus shall they recognise, each in her own way, an essential unity and harmony amid the multiplicity of churches and sects. But perhaps it will be said that sectarianism may be opposed to science, but surely it is not opposed to nature. The objector may argue,—Behold endless varieties and diversities innumerable in the amplitudes of nature. There is no uniformity, but diversity everywhere. Why shall we then give up our differences, and reduce all sects to the dead level of uniformity? Let me assure you that by unity I do not mean uniformity. Uniformity is the death of nature; it is the death of the soul. Where life is there must be variety. What nature proclaims, what Asia demands, is unity in variety. Great is Europe, let her flourish. Great too is Asia, let her prosper. We want not their annihilation but unification. Let all sects retain their distinctive peculiarities, and yet let them unite in fraternal alliance. The unity I contend for is the unity of music. For in music, though there are hundreds of diverse shapes producing various sounds, yet there is sweet harmony among them. There are many voices, yet there is unity in their swelling chorus. There is concordance in the midst of apparent discordance. Each instrument has its own individuality, its own specific

character; each voice retains its peculiar tone and is determined not to yield: yet out of the union of many voices and diverse instruments comes forth sweet and delicious music. We do not want any single instrument to supplant and supersede the rest; we do not wish that only one voice should sing and all the others be annihilated or hushed in silence. True music is not all drum or all violin; it is the perfect agreement of all varieties of sound, instrumental and vocal. If then instruments and voices differ and yet agree, why should not churches and creeds, sects and denominations, do likewise? Another analogy suggests itself. As there are many limbs, yet one body, so there may be diversities of thought and character, and yet one church. No one contends that the human body should be all nose, all hand, or all head. One limb, however perfect and graceful, to the absolute exclusion of all other limbs!—that would be monstrosity, not beauty. Each organ has its peculiar function, each limb has its distinctive work; and yet they all recognise each other, and are so mutually adjusted as to form by their union one harmonious whole. There are many organs, but one organism; many muscles, many bones, many nerves, yet they form a healthy and strong and beautiful living unity. Such is also the unity of the family. Look at the varied group of individuals that compose the family. There are

men and there are women; there are young men and old men; there are parents and children; there are brothers and sisters; there are masters and there are servants. And yet in spite of these many relationships and their diversified tastes, inclinations and interests, what harmony prevails in "home, sweet home"! How different individualities sink in the interests of a common home, and are identified and unified in a joint family! How the young and the old are as one man! How men and women become as one heart. What a remarkable toleration of differing and even contrary views and predilections! What a forgiving reconciliation of hostilities and enmities! The whole family is linked together, though the tastes and sympathies of the members may run in opposite directions. There is an indissoluble unity in each household organization which seems heavenly. A well-regulated family is indeed "heaven on earth." Its unity, a blessed unity; its atmosphere hath the serenity of heaven. Why should not church-organization be like home-organization? If there are sects that represent tender and feminine sentiments, and sects that represent manly virtues, they should still unite. The younger and the older churches ought both to be accommodated in a vast and comprehensive church. And surely senior and junior prophets, and higher and lesser lights, and greater and smaller scriptures may

all be so united and mutually adjusted as to form a beautiful family group, a happy and holy home. One more illustration. The metaphor of a home naturally leads us to the higher metaphor of political fellowship. In the State, more than in anything else, you see the perfection of that principle of unity which we contend for. In a free government, established upon constitutional principles, you see unity in the most perfect form of outward organization. How many individuals, how many races, tribes and nationalities are comprised in a State! Their habits and tastes and proclivities, how different and even antagonistic! We see a heterogeneous mass of ill-adjusted and ill-assorted individualities, ready at any moment to clash and knock each other into death and annihilation. An extended empire, a vast republic, with its million units, sleeps over a volcano, and danger is always imminent. What is it, I ask, that holds these units together, and prevents their inflammable antipathies from bursting into a catastrophe? A mysterious ruling power holds these millions of souls in its clutches, and the irresistible magic of law maintains order and discipline among them. We wonder how harmony prevails over this wide extent of territory, how peace reigns amid such endless varieties. What is law? What is government? At best an invisible power, almost shadowy and intangible. Yet

tremendous is its authority, before which even mighty heroes bow and crowned heads offer ready obeisance. The State is a vast and complicated machinery, in which numberless wheels of various sizes and shapes are ever moving, each in its proper place, and working harmoniously towards a common end. This is the perfection of consolidated fellowship. Here is no sectarianism, no exclusiveness, no attempt to ignore or destroy each other. All classes of the community, from the highest to the lowest, recognize and respect each other. Judges and magistrates, merchants and traders, landholders and peasants, capitalists and labourers, the learned and the unlearned, the rich and the poor, all contribute to the welfare and progress of the State. The aristocracy and the working classes are alike essential to the life and comfort of the body politic. The exclusion of even the humblest section of the community would be the death of the State. And when many such Governments administer their respective affairs side by side, there springs up an international amity and harmony in which the life and growth of each find a mighty safeguard. What a wonderful thing is "balance of power" in the civilized world! This political equipoise, this equilibrium of national agencies and forces is indeed a marvel. How it protects the weakest and gives security to the least! Look at Europe. The nations

differ, and their antipathies are unmistakable; and yet they live, move and have their being in mutual recognition, and in the subordination of their respective interests to common welfare. They may dislike each other in many things, but none can kill a disagreeable neighbour. Can England demolish Germany? Will Germany kill France? Is it possible that Russia will slay Turkey, and obliterate it from the map of Europe? Such things may be desired and even longed for, but they are not possible in the economy of Providence, so long as each nation has a particular mission to fulfil. Each nation may endeavour to swallow and absorb the rest, but Heaven sets its face against such monstrous and selfish ambition. England may wish that all Europe should be Anglicized, France may wish to make all Europe French, and Germany German; America may desire to see the whole world Americanized. But Providence favours not such fatal fancies and annihilating propensities of any single Power. Heaven abhors monopoly, and vouchsafes unto each individual and nation freedom of action and diversities of operation, so that each may grow with all the freshness and variety of natural growth. Among the advanced nations of the West the tendency of modern politics is not to exclude any, but to include all; not to destroy and ignore any section, but to represent the whole people. The

highest form of Government is synonymous with the most thorough-going and comprehensive representation. You are ever extending the franchise. You take in thousands to-day, tens of thousands to-morrow, and millions the next day, till you include the very humblest and the lowest of the population, and give the dumb and the down-trodden voice in Parliament. If you have even the semblance of good government, if you care for real political prosperity, surely you cannot reject the humbler classes; you cannot extinguish them because of their poverty, you cannot crush them into atoms because of their ignorance. There is everywhere a cry for justice, justice to the weak and powerless, justice to the working classes. Not to listen to that cry would be a disaster. And so in your House of Commons you include diverse conditions of life and diverse creeds; you make the representatives of wealth and poverty, of princely fortune and humble labour, and even men of such opposite persuasions as Roman Catholics and Protestants sit together, and by mutual consultation and co-operation benefit their common country. What a variety of interests does your Parliament represent! What infinitely diversified shades and grades of opinion: Conservative, Liberal, and Radical! What a mixture of differing elements of character! What a combination of parties and sects, political,

religious, and social! Yet in that national assembly there is national harmony and a community of interests. What you do with reference to politics, I charge you, gentlemen, to do with reference to religion. I commend to you exactly the same principle, the same line of policy. Let all churches and sects be represented in a national House of Commons. Let each phase of religious life, each aspect of devotion and duty be fully represented. Let each dispensation have its voice, let each scripture have its advocate, and the result of this world-wide representation will be the most constitutional and the most perfect form of Theocracy, based upon unsectarian eclecticism. You must not demolish any church, you cannot destroy even the least among the churches so long as there is a particle of truth in it. Each sect represents an idea and has a distinctive mission to fulfil, which belongs to no other. Like the various sections of the political community, the different sects in the religious world have important purposes to subserve, and are destined in various ways to contribute to the general welfare of the race. Therefore none can be ignored, none can be crushed, but all must be represented and included in a comprehensive organization, a Kingdom of Heaven, which will meet the requirements and supply the wants of all classes, and promote universal fellowship, good-will and peace. The

Kingdom of Heaven is not one sect to the exclusion of others, it is not Jew or Gentile, but Jew and Gentile, Asiatic and European, Eastern and Western, old and new, Moses and Jesus, Law and Grace, the harmonious union of all phases of faith and character. Humbly does Asia exhort you to upbuild such a kingdom, the Universal Church of love and peace.

Perhaps you will say, to be too broad is to be shallow; to gain in breadth is to lose in depth. The opinion widely prevails among thoughtful and devout men that if one attempted to make his theology too broad it would necessarily become less and less deep, and gradually lose its solidity and strength. Take a glassful of water and pour it upon the ground; as you extend the surface you diminish the depth. The logic is unexceptionable. But it is true only so far as earthly things are concerned, and only so far as we deal with limited resources and small things. Look at the vast deep sea. Can you measure its surface? Can you sound its depth? Who will not say of the ocean that it is both broad and deep? But the ocean too has its limits, which the firmament hath not. Who can set boundaries to the sky above? Its height and depth, its length and breadth none can measure. Even imagination cannot conceive any limits of the boundless heavens above. Why should you by becoming broad become less deep? This

surpasses my understanding. Let your devotion and love be as high and as vast as heaven. I invite all Europe to be Broad Church. The Broad Church reigns to-day, and is destined to be the future religion of Europe and America and Asia, of the whole world. Do not seek to deepen your Christian faith by curtailing its breadth and making it narrow. Will you contract your sympathies and love, and cherish intolerance, bigotry and sectarian hatred, in order that you may make yourselves thoroughly Evangelical? Is it true that one must cease to be Broad Church if he wishes to be Low Church? Do you believe that the High Church cannot possibly maintain her high standard of devotion and asceticism if she becomes broad and liberal? The idea is ridiculous and most unscientific. It is contrary to the first principles of religion. True religion is at once high and deep and broad. The true Church is the union of the High Church, the Low Church and the Broad Church. Her devotion is high as heaven, her faith is deep as the sea, her love is broad as the starry firmament. A little faith must certainly run the risk of losing its depth if it enter into wide fellowship with other sects. It can only live and flourish upon narrow sectarian ground. But if you have firm faith, deep devotion and inexhaustible love, you may spread your sympathies upon the whole world and yet you shall

not want. Let the man of slender means fear to give, let the man of little faith timidly shrink from liberal fellowship; but the princely merchant who receives a perennial supply of treasure from heaven may give and spend and carry his liberality into the far country, and yet find his resources unexhausted. The more he gives, the more he gets. The broader his heart, the wider his sympathies, the loftier is his devotion and the purer his faith and character. Then pull down the barriers of sectarianism, and stretch your hands across the limitations of nationality, creed and caste, and grasp truth even in the uttermost parts of the earth. Come out of the strait church, and breathe the free air of God's Broad Church, entering into fellowship with all truth and with all goodness. Let your devotion touch the vaults of heaven, while your faith reaches the depths of the sea, and your love extends over the whole length and breadth of the globe. Have ye not heard from Christ that ye should be as perfect even as God is perfect? Then I say, be broad as God, lofty as God, deep as God. There is none broader than Divinity, none more Evangelical than He, none more High Church than He. Infinitely high, immeasurably deep and illimitably broad is the Lord. Let not your humanity then stop where it is, but let it rise to the perfection of Divinity, which has neither beginning nor end, whose breadth and

height and depth none can measure. In divine eclecticism you will find faith, love and purity and life eternal.

Time was when the rude barbarian dwelt in his little dark den, avoiding the society of men and living as much as possible for his own self. He feared and hated society, and was intensely selfish. His life was wholly and completely self-centred. His plan of life recognised no neighbour. He said within himself,—"If I go out of this den and mix with the strange people outside, they will surely injure my interests, rob me of my property, and perhaps slay me; I am safe where I am. In solitude is my security and my happiness too." Thus he argued, and he remained master of his little citadel, hunting and toiling for his own self. Time rolled on, and he took to himself a wife, and he had family and children to look after. But his fears increased instead of being allayed. Nothing could induce him to stir out of this state of isolation. His was eminently the position of an unsocial animal and a selfish barbarian. But man's exodus from barbarism and the darkness of the den was inevitable, and time proved that his fears were unfounded. This savage, who jealously shunned the light of society, at last came out of his secluded retreat under the impulses of self-interest. He saw his neighbours, cultivated their acquaintance, made friends, and thus two, three,

five and twenty gathered together and united in social fellowship, and thus there rose a small hamlet, and then a small village with something like a village community. And the men of the village said among themselves,—"We must confine our sympathies and energies within this small village, and must never think of mixing with the people of adjoining villages. To go abroad is to die. Our troubles begin as soon as we set foot upon foreign territory. In the company of foreigners surely there will be friction and irritation and endless conflict of interests. Let us live and thrive on our own soil." But time, which destroys all evils, pulled down the barriers which this timid community had raised for their own protection and security, and paved the way for international communication. The men and women of one village went into another, traded, bought and sold, and exchanged sympathies. Thus two villages were united, and then three and then a dozen, and thus they swelled into a large community, which grew larger and larger, and became as numerous as the area of intercourse became wide and the circle of sympathy became extensive. Towns were founded and cities sprang up. These flourished and developed in time into thriving districts, till whole centuries were formed upon the basis of wide-extended national sympathies. Such increasing intercourse proved materially

and morally profitable. There is no anarchy or confusion as had been apprehended, but increasing prosperity, growing strength and advancing civilization. Do the interests of the individual suffer because of his association with other individuals? Does the village community get impoverished in its resources and strength because it enters into fellowship with other villages? Do men forget themselves and disregard their own interests if they attend to the interests of others? Does extended social intercourse embitter domestic happiness and slacken family ties? To all these questions the history of civilization replies in the negative. The solitary barbarian feared that his fondest dreams of happiness would be dissipated and his home rudely torn by social invasion. But he flourishes to-day in society, a happy and a prosperous man. The husband feared his conjugal affections might grow colder, and the father fancied that his attachment and solicitude for his children would be impaired in the society of too many acquaintances. And so the village politician apprehended that his little village would die of sheer neglect if all its people attended to the interests of their neighbours, who belonged not to their own charmed circle. But civilization has proved that man does not become less affectionate to his own kinsfolk by extending his love to the outside world, that no nation made itself poor or

unhappy by going out to serve other nations. Social sympathies never extinguished domestic love; large-hearted philanthropy never proved incompatible with the deepest devotion to one's own home or country. On the contrary, in the normal condition of human nature, all the better feelings and sentiments of the heart grow together, and the righteous man who loves himself feels that he must love his home, his country and the world as deeply and warmly, and with all the impulse of natural affection. There is a natural and an irresistible tendency in man's progressive nature towards social fellowship. Everywhere you see this unmistakable tendency on the part of individuals to form groups and settle in communities. In all ages and climes humanity is rushing, like an impetuous current, towards a community. Nature interdicts selfish solitary existence. She is always pulling the animal-man out of his den and educating him into true social manhood. In fact barbarism means life in the individual while civilization signifies life in the community. What is narrow and selfish belongs to barbarism, while civilization is identified with what is broad and world-wide. See how an overruling and all-merciful Providence is every day working out its high purposes, leading man through successive stages of material and moral improvement, from the ignorance, bondage and selfishness of the savage

to the light, liberty and love of the citizen of the world. Our little individual units cannot stand before the advancing tide of social progress, and are carried along its resistless current into a vast federation. As the little rivulet flows ever onward till it is lost in the deep, so flows the little life of each individual man till it joins a vast community. In this marvellous formation of communities, which is going on everywhere, you see how unity and diversity happily co-exist. Every individual retains his own distinctive individuality, and yet becomes a member of a community and is identified with it. Mark the etymology of the word "community." Community is unity indeed; not individual unity, but the unity of fellowship and brotherhood. It is the unity of a united group of individuals. It is not one individual unity supplanting, excluding and superseding all other individual unities, not a single man destroying and surviving other men, but a harmonious interfusion of many individuals into a social aggregation. Here you see both plurality and unity, difference and agreement, diversity and identity. It is not the death of the many in one, but the living growth of the unity of the individual into the unity of the many. Where only one lives and works there may be unity, but there can be no community unless unity is realized in common fellowship. A community is not destructive, but

constructive. It does not annihilate a race or a nation because of differences at the bidding of any single individual, but it constructs out of varied individualities and diverse races a united common-wealth. The history of civilization is the history of the construction of communities and the growth of nationalities in different parts of the world.

As the destiny of our earthly life is Community, so the destiny of our heavenly and spiritual life is Communion. On earth shall man and man be united in a well-regulated community; in heaven shall man be united with God in profound communion. When children meet in brotherhood and become one there is a blessed community. When the Son and the Father meet and become one there is sweet communion. In the perfection of social and communistic fellowship is the perfection of earthly civilization and temporal happiness. So in the perfection of Yoga or communion is the perfection of our heavenly life and our spiritual felicity. Community and communion, unity and union,—they mean the same thing and have essentially the same significance. The same root-idea, the same fundamental principle underlies them. They are the same word with a difference in terminology, slight and immaterial. Usage only makes them different in their application, albeit identical in sense. The one applies to our earthly life, the other to our heavenly life.

The one indicates unity in our relations with men, the other signifies union or fellowship with God. The one says, Be one with man; the other says, Be one with God. In neither case is individuality destroyed or personality ignored, but individuals and persons are only united and identified in indissoluble and blessed fellowship. Talk of civilization, the highest goal of earthly ambition, the millennium to which all nations so anxiously look forward? It is nothing but a community. Talk of salvation, the soul's highest heaven? It is nothing but communion. Men and nations realize only these two, community and communion, fraternal fellowship and filial fellowship, and you have attained the perfection of happiness and holiness. Let us all march then into broader fields and larger intercourses till we form a blessed and world-wide community of God's children, for that is indeed the destiny of our race. And who among us is so bold as to defy and defeat this iron destiny fixed by Providence? In vain does the animal man seek to confine himself within his den of selfish and isolated existence. The trumpet of civilization calls him out into the wide world of social life and joy, and he must obey the summons. Equally vain is the struggle of the animal sectarian to remain for ever shut up in his little den of sectarianism. He trembles and fears, he has a horror of other sects. He dares not confront other religions, other churches, other scriptures:

to hold intercourse with them is sure death; to touch the heathen is perdition. He fancies he has no security beyond his narrow sect, and within its walls in nervous tremulousness he drags a miserable existence. But lo! heaven's clarion puts forth its solemn warning and commands him to enter into wider intercourse with the religious world. The Sectarian must obey the command, give up his sectarianism and mix with the broad and universal church of the world. What the isolated barbarian is in the world of civilization, that is the sectarian in the world of religion. Both are relics of the past, types of antiquated humanity which the world has outgrown. The broad spirit of the age rebels against sectarianism, and must crush it into atoms. The Hindu can no longer remain confined in his dark secluded temple, nor can the Christian any longer shut himself up in his little dingy church and shun the light of day. The Hindu must mix with the Yavana and the Christian must associate with the heathen. The men of the various churches must come out and hold liberal intercourse with each other, and form a church community for mutual service and benefit. If the law of universal federation is working in other departments, in society, in politics, in commerce, in literature, it must work too in the sphere of religion. If men are becoming to-day broad and liberal in all the concerns of life, they must be broad and liberal

in the eternal concerns of the soul. You cannot be sectarians in the nineteenth century. It would be an anachronism. Sectarianism is the world's primitive religious barbarism, it is the soul's timid and thoughtless infancy. The world's manhood repudiates and puts off the baby-clothes of sectarian bigotry and exclusiveness, which no longer suit its increased stature. Christianity, dost thou tremble and shudder at the name of Hinduism, its Vedas and its prophets? Art thou afraid of Mahomet and the Koran? Fear not, but boldly meet all the religions of the world, study their scriptures and hear their prophets. Broad is the Church of Christ, and blessed are they who believe that in every nation he that feareth God and worketh righteousness is accepted of the Lord. Cultivate universal fellowship then with the good and the pure of all sects, and seek not the overthrow and absorption of all other creeds in your favourite shibboleth. Let not the Roman Catholic think that the entire Protestant world will one day merge into the Church of Rome, nor should the Protestant anxiously look forward to the annexation and absorption of the whole Roman Catholic Church. But, believe me, the time is coming when the more liberal of the Catholic and the Protestant branches of Christ's Church will advance and meet upon a common platform, and form a broad Christian community in which they shall all be identified, in spite of diversities and differ-

ences, in non-essential matters of faith. So shall the Baptist and the Methodist, the Trinitarian and the Unitarian, the Ritualist and the Evangelical, all unite in a broad and universal church organization, loving, honouring, and serving the common body, while retaining the peculiarities of each sect. Only the broad of each sect shall for the present come forward, unite and fraternise in the centre, and others shall follow in time. The base remains where it is. The vast masses at the foot of each Church will yet remain perhaps for centuries where they are, with their stolid immobility hardly shaken. But as you look at the lofty heights above, you see all the bolder spirits, and all the broader souls of each Church pressing forward, onward and heavenward. They rise higher and higher, freed from all sectarian trammels, and then soar upon the pinions of love and liberty, till they meet in the high heavens and hold sweet converse with each other and with the saints above. Come then, my friends, ye broadhearted of all Churches, advance and shake hands with each other, and establish that spiritual fellowship, that kingdom of heaven which Christ predicted. Here will meet the world's representatives, the foremost spirits, the most loving hearts, the leading thinkers and devotees of each Church, and offer united homage to the King of kings, the Lord of lords. This central Union Church is no utopian fancy, but is a veritable reality, whose

beginning we already see among the nations of the earth. Already the right wing of each Church is pressing forward, and the advanced liberals are drawing near each other under the central banner of the New Dispensation.

Tell me not that the New Dispensation is the creation of a new anti-Christian sect. Woe unto me if ever I harboured in the mind the remotest desire to found a new sect, and thus add to the already accumulated evils of sectarianism! Woe unto me if I ever conceived the project of setting up a movement against the Church of Christ! Perish these lips if they utter a word of rebellion against Jesus. And let the genial currents of my life-blood be curdled at this very moment if I glory in the hateful ambition of rising against my master. A new sect! God forbid. We preach not a new sect, but the death of sectarianism and the universal reconciliation of all churches. But the very idea of an eclectic church, it will be contended, is anti-Christian. To mix up Christ with the hundred and one creeds of the world is to destroy and deny Christ. To mix Christ with what? With error, with impurity? No. Mix Christ with all that is Christian in other creeds. Surely that is not un-Christian, far less anti-Christian. In uniting the East and the West; in uniting Asiatic and European faith and character, the Church of the New Dispensation works faithfully upon the lines laid down by Christ, and only seeks

to amalgamate the Western Christ and the Eastern Christ. It is not a treaty of Christ with anti-Christ that is proposed, but the reconciliation of all in Christ. It is not the mixture of purity with impurity, of truth with falsehood, of light with darkness, but the fusion of all types of purity, truth and light in all systems of faith into one integral whole. It is the expurgation of anti-Christian elements from the so-called Christian and heathen creeds of the world, and the amalgamation of the pure Christian residuum left. Such is the pure Christian eclecticism of the Church of the New Dispensation. In this Church Universal there is no idolatry, no caste, no moral impurity, no domestic unchastity, no social corruption, no doctrinal error. Whatsoever is true and good and pure is the creed of this Church. All that dishonours Christ it disclaims. Whatsoever is Christian and pure and holy my Church rejoicingly glorifies. The non-Christian Asiatic has his meekness; but, I ask, is not that meekness Christian? The Hindu is forgiving; is not that forgiveness Christian? If the Mahometan speaks truth, is not his truthfulness Christian? If the Buddhist is charitable, and is always going about upon errands of mercy, is not his charity Christian? Can there be any form of goodness or godliness which is not Christian? I do firmly believe that whatsoever is true and good and beautiful is of Christ. Truth is one, and recognises

neither caste nor colour. In the nature of things there is not, there can never be, a distinction between Christian truth and non-Christian truth, between Christian veracity and non-Christian veracity. It is absurd, preposterously absurd, to talk of two meeknesses, two humilities, two philanthropies, two purities, two chastities or two asceticisms, one Christian and the other heathen. No, there is but one truth possible, one love, one purity, which is of God, and therefore of Christ. It follows then as an irresistible and necessary inference that in entering upon a Broad Church alliance with the diversified forms of goodness and purity in other sects you do not leave Christ behind, but bring to him all that is his Father's in other churches. Believe me, Asia's appeal to Europe is a Christian appeal. Asia calls upon Western nations to abjure sectarianism and join the Catholic Church, in the name of Christ, the Son of God. Nay, I would go further, and declare Christ to be the centre of this Broad Church. I have said that the vanguard of each sect will advance towards a common centre, and form the Catholic Church of the future. Who can better represent this centre than Christ Jesus?

There are cogent reasons why we should give to Christ this central position. In fact he claims it and demands it as the Son of God, and challenges universal recognition of his rightful position, to which he is divinely called. Analyze Christ's

fundamental theology, and you will find in it two parts essentially distinct from each other. The first is "I in my Father;" the second "Ye in me." All Europe believes in the first but the second has yet to be realized. Who is there in orthodox Christendom that does not say, Ay, when Christ says, I and my Father are one? Surely in the identity of his nature with that of the Supreme God all Christian nations in the West have established their firm faith. But they have only accepted one half of Christ. Why should they abjure the other half? If Christ is one with Divinity, he is one also with humanity. If you believe in the full Christ, in the perfect Christ, you must believe in the double harmony of his nature, harmony with God or communion, and harmony with man or community. Alas! Christain Europe does not yet comprehend the real secret of the words, Ye in me! Christ's identity with all mankind is indeed a grand mystery, which Christian Europe seems yet unable to understand. I do believe as you do that the Son and the Father are one, but this unity is only the first half of Christ. Why do you cast off the other half of Christ, his unity with humanity? Take this second half, take the entire Christ. Unravel the deep meaning of the words, "You in me, I in you." In the disciples is Christ, and all the disciples are in the bosom of Christ. Yes, the entire Church of Christ, vast and varied, is in Christ, and Christ

is in all its parts and in each of its numberless sects. Nay, not the Church only, but all mankind is in him and he in all mankind. How comprehensive and beautiful this world-wide unity in Christ! In the deepest depths of his being he always felt that he was one with his Father above, and one with his brethren below. He spoke not but the Father spoke through him; he worked not but the Father worked in him. In profound communion, in blessed God-vision he saw that his force was God-force, his wisdom was God's wisdom, his will was God's will. His identity with mankind was no less complete in his inmost consciousness. In beatific vision he saw himself in every man, and every man he saw in himself. He saw himself in all nations and races, in all tribes and sects, and he saw all the world summed up in himself. Differences there were, both serious and numerous, but these differences ruffled not the deep harmony of Christ's soul. Jew and Gentile, Christian and barbarian, all he identified as his own, and their sins and sufferings he took unto himself. His broad and large heart he spread through the length and breadth of humanity, and in every man and woman, even in the remotest parts of the earth, it was Jesus' heart that throbbed. He identified himself with the lowest and the meanest, not only of his own fold, but of other folds also, regardless of all differences, national and sectarian. It was not a mere intellectual

recognition of identity, but an actual spiritual identification, an interweaving of heart with heart, and soul with soul. Christ actually saw himself, an undivided Christ with his seamless raiment, dwelling and breathing in every human heart. And so he offered himself before God as an atonement for all mankind.

Atonement did I say? What a startling announcement you would think I have made before this great assembly! Yes, I would have you believe in Christ's atonement. All India must believe that Christ is the Son of God. Nay, more than this. I will make myself bold enough to prophesy, all India will one day acknowledge Jesus Christ as the atonement, the Universal Atonement for all mankind. Believe me I tell you the truth, and nothing but the truth. I tell you my deepest conviction, reverently and devoutly. Seated at the feet of Jesus, I wonder at the philosophical depth of his doctrine; I wonder at the immeasurable breadth of his heart. Jesus, thou art atonement incarnate. Thou art love and reconciliation. Thou art unity divine and unity human. Thou art the bond of separated souls, the reconciliation of discordant homes, the bridge of divided continents, the federation of hostile nations and sects, the peace of distracted hearts, the restoration of fallen humanity. As the Son of God, I love thee O Jesus, but as the world's universal

atonement, I love thee more. How true, how sublime the doctrine, of Christ's atonement! We find in it a world of philosophy and a world of poetry. For what is atonement in its literal sense? Nothing can be clearer than the etymology of the word. Atonement simply means At-one-ment—to be at one; to be reconciled. Atonement is nothing but reconciliation. Its philosophical meaning is as clear as its etymology, and no elaborate explanation is needed to make it intelligible. Taken in this sense it challenges universal assent, and none can take exception to it whatever his creed might be. According to this view the central idea of atonement is unity, or the reconciliation of humanity with divinity. Man waged war with God; through atonement they are reconciled. Man waged war with man; they are reconciled through atonement. The atoning medium in each case is Jesus Christ, the Son of God. He is the reconciliation of man with man and of all men with God, the harmony of humanity with humanity and of all humanity with Divinity. There was war, there was discord. Harmony was needed: the wicked world cried for an atonement. Jesus, the peacemaker, appeared on the scene and proclaimed peace. He said to the old world—There shall be no more duality upon earth, no more multiplicity, but there shall be unity everywhere and universal peace. Glory to God in the highest,

peace on earth and good-will towards men. He substituted himself for the world, and at once heaven and earth, hitherto two, became one. The substitution is a grand fact. Its moral grandeur who can fully comprehend? Before it the whole world, Christian and non-Christian, stands in utter amazement. Believe in this substitution, and we are all one in Christ. In Christ's bosom we are all unified. Talk of Christians only? Nay, the whole heathen world as well. Not only saints and believers but the persecuting heathen, the barbarian, the ferocious cannibal and the most degraded sinner, all are in Christ. In his atoning blood the most polluted of all ages and climes find a place. For every one of us here to-day, individually and collectively, he offered himself as an atonement. He became one with us, and he took all with himself into the bosom of God. Was he the Jews' atonement only? Nay, of the Gentiles' too. Christians, Hindus, Mahometans, Buddhists, all find their atonement in him, for to one and all of them he gave himself up as an atonement. Historically he was the small leader of a small nation; he was an instructor, a reformer, a guide and a friend to the Jews. But spiritually he was the world's atonement. His atoning blood overflowed the little embankments of his Jewish humanity and burst like a universal deluge upon all humanity, swallowing

the remotest parts of the globe, east, west, north and south, in its shoreless immensity. Thus the world is lost in Christ; in his all-embracing atonement the rich and the poor, saints and sinners of all ages and countries, of all sects and tribes are swallowed. Humanity has sunk deep in the sea of Christ's atonement, and there is no getting out of it. They do him grave injustice who believe that his atonement embraced only the small body of his disciples, or that it applies only to one sect in the world, namely those who call themselves Christians. In the economy of Providence we are all included in the scheme of Christ's atoning redemption. Whether particular bodies of Christians would admit us into Christian fellowship or not is problematical, but that Jesus, the Prince of Peace, includes us all in spite of our errors and transgressions, and Hindus though we are, in his vast scheme of reconciliation, even the most orthodox Christian cannot deny. Or Christ would not have spoken as he did. Do not insult the memory of the great Jesus by saying that he atoned for the sins of a particular sect or race only. Believe me, he did no such thing, could do no such thing. Why, the very name of Christ is a protest against sectarian atonement, against partial recognition. He pulled down all barriers, he bridged every gulf, he reconciled all mankind.

Once for all in history the blessed atonement was consummated by Christ. The consummation was complete and absolute. Christ has offered himself as an atonement for all flesh and for all eternity. It is done, it is done. He has given his precious blood for all of us, whether we believe it or not. Whether we be Hindus or Mahometans, disciples or even enemies of Christ, he has shed his atoning blood for each one of us. We have only to apply it to ourselves. He has done his work, let us do ours. Let us all believe that he has died for you and me, and the atonement on our side is completed. Mark this that no amount of belief can affect the fact of the universal atonement of Christ. The fact remains though the whole world should rise against him and deny him. The world may laugh at him, the world may rejoice with vengeful vindictiveness in his blood. Yet it is true that very blood has been shed for the world's benefit. His atonement does not depend upon your recognition; it would be none the less true because of your unbelief and denial. Jesus has taken us all into his atoning heart; what remains is that we should find our unity in his reconciling bosom. Do this and you are reconciled. You may be unconscious of the fact that he took all fallen humanity, the greatest sinners and infidels included, unto the presence of his

beloved Father and prayed to Him, Bless these for my sake; and the Lord blessed them, one and all, and said, I will bless them for ever and ever for Christ's sake. So we have all received the Lord's benediction through our common mediator and brother Christ, and if we only realize this in our consciousness, we are reconciled to heaven through him. That we are Hindus, that we are Indians does not debar us from Christ's atonement. The slightest introspection will convince us that Christ is in us too, and that we are in Christ. Behold I am reconciled to all through the blood of him crucified. Fellow-countrymen, be ye also reconciled through him. Rest assured, ye shall have to accept that reconciliation sooner or later. You may resist it for a time, you may object to it in theory, you may even reject it as false doctrine, but the advancing surges of Christ's atoning blood no man, no nation shall escape, and sect after sect, and race after race shall all be ingulfed. There shall be no duality, but an indivisible unity shall prevail throughout the length and breadth of the world. All sects shall be as one family, and all men shall brothers be for dear Christ's sake. Already I begin to see through the vista of his blessed sonship educated India marching hand in hand with other nations and sects through new and fragrant fields to the land of universal love. Behold

the central figure of the divine son. The radii of all human races and nationalities from the remotest parts in the circumference of humanity converge and meet in him. He attracts all into himself and reconciles all in a common fellowship with himself and with his God. Lo! from the uttermost parts of the earth and from the most divergent sects the broader and more advanced souls of each church march under their respective scriptures, till they reach the centre and rally under the banner of the universal atonement which Jesus holds triumphantly in his hand. Look at that grand march of all the religious denominations of the earth, Christians, Hindus, Buddhists, Mahometans. Each has its own distinctive badge and colours, each is led by its own trusted chief, each keeps to its own national music, each is marshalled in its own martial order, each is true to its own historic traditions. Each retains its peculiar virtues, but is freed from all its peculiar errors and impurities. And thus the sanctified and reformed churches move out of their respective sects, and press onward in their variegated colours to the central church of reconciliation. Here they are united in that kingdom of heaven which knows no sect and inculcates no sectarian dogma, whose cardinal doctrines are the love of God and the love of man, and which unifies all mankind in one man,

even Jesus Christ, the Son of God. And Jesus welcomes all the chiefs of all sects, for they dwelt in him, the eternal Logos, and with him they again fraternize. Verily in Socrates was Christ, as the early Fathers held; and in Confucius too was Christ, and in Buddha, and in Nanak and in Chaitanya, and in Paul, and in Luther was he. In him they are all reconciled, and their broken lights unite to form the perfect Logos, the Word of God. It is a joy indeed thus to lose ourselves in Christ in a state of universal reconciliation, and be one with God and one with man. Such heavenly fellowship cannot fail to excite the deepest emotion. Shall I not love him who loveth all and in whose love friends, aliens and foes are reconciled, and in whose bosom all the divided branches of the Father's family find a common home? Shall I not love him who so loved the world that he gave himself a willing sacrifice and an atonement for fallen humanity? Yes, him I love, and I wish you will all love him with intense love.

Europe, thou lovest Christ, I know. Thou hast accepted the fact of his atonement, I admit. But only one aspect of that truth thou hast accepted; the other side, and equally important half, thou still ignorest. Thou seekest indeed the reconciliation of fallen humanity with Divinity through Jesus. But dost thou seek

atonement with humanity? Thou hast sinned against thy brother, through pride, through selfishness and through sectarianism; dost thou seek atonement in Christ? Asia says no. Asia urges upon thee, O Europe, a double and perfect atonement, and charges thee to be at one with all nations and with all denominations through Jesus Christ. He is surely the "way," the way to God, and the way to man; the way to peace in heaven, the way to peace on the earth; the way to reconciliation with a just God, the way to reconciliation with separated and estranged brethren. Let Christ be unto you, ye Western nations, a full and perfect atonement for all your sins, against God and man, and let his blood wash away sectarianism and unbrotherliness and prove the bond of a kinship among all mankind. Christ stands in the Holy Land, between Asia and Europe; Asia says to Europe, Sister, let us be one in Christ.

What heavenly light rushes into the soul through its cloud-openings when this doctrine of Christian atonement is fully accepted and realized! What new thoughts and fresh ideas blow when the atoning blood of the Son of God falls like a genial shower upon the parched heart! We see a new kingdom within, a kingdom not of this earth but of heaven, a kingdom of peace and love and joy. Christ has reconciled the heart of God and man, and all enmity

is at an end, all strife is hushed. All is peace. There is deep tranquillity in the soul, and in the heart the sweet serenity of heavenly Nirvana. Even the body is aglow, head and hands, eyes and ears, and lips, all aglow with the light of Divine radiance; I see no longer my old self, but it is a new man altogether. Who has done all this? By whom has this strange metamorphosis been brought about? Who has wrought this miracle? That grand magician, Christ. He waved his magic wand and said, Peace, peace, peace, and there was universal reconciliation in the depths of the heart, and in my blood and flesh, and in my very bones was the peace of Christ. What a striking change! A new soul and a new body, built upon Christ. All over my body, all through my inner being I see Christ. He is no longer to me a doctrine, or a dogma, but with Paul I cry, For me to live is Christ. No doctrinal difficulty puzzles me, no theological dispute troubles me; the simplicity of Christ-life is my creed, the sweet harmony of Christ's atonement is my joy. Christ is my food and drink, and Christ is the water that cleanses me.

This, my friends, is just what Christ demands of us. His simple gospel, the simplest, indeed, of all gospels, is summed up in two words, Bathe and Eat. Baptism and the eucharist represent and symbolise the two grand and essential prin-

ciples of his creed. Be baptized in holy water, eat the flesh and drink the blood of the Son of God, said Christ, and ye shall be saved. Some may think this is only allegorical and symbolical teaching, and that it does not touch the vital essence of Christianity. In Baptism and in the Lord's Supper great thinkers are apt to recognise only sacramental as distinguished from doctrinal Christianity. The philosophic Christian may indeed turn away from immersion and eating as mere superstitious ritualism, and seek salvation in doctrines higher and deeper. But the truly devout and intensely thoughtful must see the very kernel of Christ's religion in these two significant ceremonies. Read aright these Christian symbols, and you will wonder at the deep philosophy which dictated them. Verily it was a master mind that put religion into water and bread. Socrates brought down philosophy from the clouds and gave it a place in our daily concerns. Jesus brought down religion from the clouds and gave it a place in our daily bath and our daily meals and identified salvation with bathing and eating. Instead of dreary difficulties of barren dogmatism you have thus in Christ's gospel the sweet simplicities of a faith that knows only to bathe and eat. Is it really so, or are we dreaming? Did Christ actually enjoin these two trivial rates? Did he invest them with saving importance? Can it be that he

who was so thoroughly real should have taught men to seek heaven in water and in bread? No visionary was he. Why then this fantastic superstition? Those who have gone into the deep counsels of that great prophet will tell you that there is a world of philosophy in these apparently puerile rights. Christ did really and seriously say to his people that they must be baptized as he was baptized and they must eat his flesh and drink his blood. This is all that his loyal disciples have to do, and if they do this they are regenerated and saved. If you deny this you do not know the meaning of the two grandest metaphors ever uttered by prophetic lips. For what do the baptismal and the sacramental rites really signify? Nothing more than this,—Sanctify the water in which ye bathe and the food which ye eat. Let every individual and every nation follow this double injunction of Christ and the kingdom of heaven is at hand. In Asia, in India what is there more sanctifying than ablution? For centuries the Hindu has sought the purification of his body and soul in the sacred rivers of his country. The Ganges, the Jumna, the Nerbudda,—majestic streams and sacred to every man and woman in the land! How many thousands daily immerse themselves in these holy waters for the benefit of their souls! Daily bath in these Eastern countries is not a luxury but a necessity; it cleanses and

cools the body and is indispensable to health. We Easterns are not taught to bathe, we do so instinctively. Whole families, entire villages and towns plunge into the refreshing waters of the Hughly with natural ardour and untaught enthusiasm. Water is to us life and joy, and centuries of homage have made it almost divine. This Asiatic instinct I will not crush; this Oriental custom of daily ablution in sacred water, wide-spread and time-hallowed, I will not destroy. Take away the superstition which imparts efficacy to the mere water. Dispel the prejudice that a river current can wash away our sins. But let the custom stand, for it is typical. It is a type of Christ's baptism. Wherever I see a nation bathing in its national streams, I regard it as a foreshadowing of the universal baptismal ablution which is to follow. Yes, there is a national cleansing process going on in Eastern countries. It is but a prelude to the supernatural and spiritual cleansing, which Christ will introduce among the nations. The natural man bathes in the Ganges in order to cleanse himself. The spirit-man bathed eighteen centuries ago in the Jordan, and as he bathed the heavens opened before him, the Holy Spirit descended on him, and the Lord expressed Himself pleased with His beloved Son. That was soul-baptism, and the natural man's immersion must lead to that and thus be perfected. Let the Jordan take the

place of the Ganges and the Jumna, and let the Son of God stand in the place of every Hindu bather, and the picture of our national baptism is completed. Wherever men, women and children bathe and perform their morning ablutions, throughout the length and breadth of this vast peninsula, let the spirit of Jesus pervade them all, and let them come out of the waters purified and inspired. Often and often have we bathed, and our revered ancestors too have bathed from time immemorial; but India has yet to learn how to bathe. Between true bath and baptism there is no distinction whatever. Whoever bathes truly is baptized. Ordinary bath is the Old Testament, baptism is the New Testament in which it is perfected. The child bathes, the adult is baptized. The body has its bath, the soul its baptism. Bath is natural, baptism spiritual. The unregenerate nation bathes in the river, the regenerate people are baptized by the Holy Ghost. The son of man cleanses his body in water, the son of God sanctifies his soul in the waters of eternal life. My Hindu countrymen, do not then discard your national custom of daily morning bath, but only give it its meaning, its fulfilment and its perfection, so that the very touch of water may be unto you daily salvation. Remember, eighteen hundred years ago a man of Nazareth bathed in the waters of the Jordan as never man bathed before. For as soon as he came out of

the waters after immersion he saw heaven, and the Spirit of God lighted upon him. Do you behold heaven when you bathe? Did ever the Holy Spirit touch and quicken your souls after immersion? If not, then is your bath earthly and imperfect, and it must develop into the true bath or baptismal immersion of Jesus. You Hindus are peculiarly fitted for such baptism, for no nation honours the divinity of water so much as you do. Your ancient scriptures, the Vedas, have made all your rivers and streams sparkle with the resplendent spirit of your God, and your forefathers vividly realized His omnipresence in those sacred waters. If you are loyal to your scriptures and to your prophets why shall you not realize Christ's baptism in your daily immersion, and make the Divinity that dwelleth in water cleanse both your body and soul? Ascribe no merit to water, for surely dead water can give no life. But water-baptism is a symbol in which is deep meaning. As the body becometh clean by immersion in water so doth baptism wash off the sins of the heart. Therefore every time you bathe, whether it be by sprinkling or by immersion, you must realize in it a spiritual cleansing and a washing away of iniquity. Whensoever you dip the body in the river or the sea, take care that you dip the soul in the sea of Divine omnipresence and Divine inspiration. Do not bathe as the animals do, but

bathe as immortal souls in the Ocean of life and love and holiness. And not once only but again and again, so that by progressive baptism ye may become purer by contact with Divinity. As in the sanctuary so in your bath-room, as in the cathedral so in the river under heaven's canopy, gather cleanliness and godliness, the health of the body and the health of the soul all the days of your life. So shall you see all in Christ and Christ in all, and live in peace with all mankind. And if you bathe spiritually, you must also eat and drink spiritually. Do not the birds and the beasts eat, and does not carnal man eat as they do? If you are believers you must not take earthly meals, but must partake of the Lord's Supper. Here too Christ comes to help you. He will not have you take ordinary meat and drink; he will have you eat his flesh and drink his blood. He summons you to a spiritual banquet, that you may be one with him. You Hindus know already that it is a sacred thing to eat, and that there is religion even in eating and drinking. Do you not bless and magnify the God of rice before you take your daily meals? Do you not sanctify your rice before eating it? Then sanctify it more perfectly, and thoroughly spiritualize it in the name of Jesus Christ. The eucharist is not to you, Hindus, a foreign custom, the Lord's Supper is not an outlandish supper. The feast to which Christ invites you is truly

oriental and one congenial to your tastes and traditions. Substitute rice for bread and water for wine, and realize a holy man's flesh and blood in those things before you taste them, and you have a national holy communion, at once Hindu and Christian. As you eat your daily rice let it go into the system as the very flesh of Christ and be assimilated to your flesh. Will you disgrace your ancestors by eating your meals as the beasts eat theirs? Are you so carnal that you see nothing heavenly in eating? To your Aryan minds does not your daily food suggest the bread of life, and will you not gather life eternal from bread and rice? Show that Divinity presides at your dinners, and that every supper you eat is the Lord's Supper. Prove to the world by your life and character that what you eat is not ordinary food but the very flesh and blood of saints, the righteousness and piety of the Son of God. Surely you can do it. The Asiatics know how to do it; the Hindus know how to do it. Therefore you must respond to Christ's invitation and take up the eucharist as a national feast. And what will be the result? The carnal flesh and blood of the old man will disappear, and the spiritual body of Christ shall be incorporated in you, and you shall have perfectly new life. By this symbolization of saintly life through your daily rice you shall all be one in Christ. A whole country, an entire

nation, all Asia having bathed as Christ bathed and partaken of his divine nature, shall become one in him. And Europe and Asia, the East and the West shall become one flesh and one blood, and therefore one indivisible body in Christ Jesus. And thus unity and peace shall dwell among all the nations of the earth. If you are all in Christ, Christ is in God, and therefore you are in God as one family; and as God is in Christ and Christ in you, God, therefore is in you. Lo! all three are interwoven with each other—three in one—a marvellous unity. You can no longer war with each other, nor turn away from God in antagonism. There is no sectarian fight, no theological battle, no quarrels of churches and creeds. For the same Christ-heart throbs in all and the Christ-pulse beats in all, and all men and women, of whatever creed or country, are drawn into an everlasting kinship through the common blood of the Son of God. Beautiful indeed is this atonement with God and man which the blood of Christ hath wrought for us sinners, and which we realize through the two grand symbolic rites enjoined by him, Baptism and the Sacrament.

Christian Europe, Asia will have no other atonement with thee except in Christ. Any secular reconciliation or political treaty she would altogether repudiate. We Asiatics invite the nations of the West to a spiritual alliance and an

international federation upon no other ground than that of Christ's atonement. In his name let us forgive and forget the hostilities of centuries, and in his name shake hands with each other with true brotherly love. Let Christian Europe give to heathen Asia all that she has of Christ, and Christian Asia shall give to heathen Europe what has been vouchsafed to her by Christ. We have, indeed, learned a great deal from the West, but for Europe's kind interposition we would not be what we are. For the incalculable benefits we have received, we and our children's children will remain under immense and endless obligations, and generation after generation of Asiatics will sit humbly at the feet of Europe and offer the tribute of national gratitude. But Europe too must learn of Asia. Already Western scholars have begun to ask,—What has the East got to teach us? Surely there are certain lessons which the West can learn from the East. Our mysticism and superstition, our vain imagination and our meaningless puerilities you may and should despise. Touch not any of our unclean things; we ourselves warn you. But what is true and grand in the East you are bound to accept. Beneath all the mass of shadowy unrealities and delusions to be found among us there is a substratum of truth which the wise of all nations must gratefully accept. Who can deny the deep idealism and the lofty spirituality

of the East? Cultured souls in the East treat spiritual realities as things that can be seen and felt and grasp intangible essences with the fingers of the soul. They do this daily. Long habit has made it perfectly easy, almost natural to see and hear spiritual sights and sounds. I talk not of the delusions and idiosyncrasies into which the soul without ballast is apt to drift away. I speak of the sober philosophy of the East which diving beneath the phenomenal grasps the substance. The marvellous and almost incredible ease with which Asiatic seers have always communed with the Eternal Spirit gives the lie to the dictum of Western science that God is unknowable. Asia laughs at this paradoxical confession of learned ignorance. That the whole wisdom of the nineteenth century should be summed up and crystallized in the horrible untruth, in the disastrous dogma that God our Father is wholly unknowable seems intolerably absurd to us in the East. The doctrine of the Unknowable argues not knowledge but lamentable ignorance. If the highest philosophy of the age tells us, I do not know, I cannot know, it will never be possible to know, then I say knowledge and ignorance are convertible terms, and the ultimate destination of all pilgrims of science is a heaven of darkness, doubt and death. While Europe says God is unknowable, Asia proclaims distinctly and emphatically a knowable God.

Nay, Asia goes farther, and says, I see God. Thousands of cultured minds in Europe will tell you, we never saw God, we shall never see Him, we deal with Him as with an unknown algebraic something. Thousands of seers in Asia with equal consistency maintain, Him we see clearly with the eye of faith, Him we love as our personal Friend. Wilt thou, Europe, take away from us our soul's Substance, our heart's daily Friend, and envelop Him in the fog and mists of thy dark doubts, and thus make our lives cheerless and desolate? Thou shalt not do it. In this sceptical age Asia must preach with thundering eloquence the Gospel of the Living and Knowable God. I call upon all true believers in the East, all brother seers to tell Europe that an unknown God is no God, and that those who seek salvation must rejoice in a God whom philosophy has known and the heart has seen. Let Europe accept this truth, and not taunt us for our faith. We Easterns shall not be sneered out of the sanctuary of our knowable God by the sceptical scoffings of pretended philosophers. Here we are, let the whole world call us idiots and dreamers, and our dear God a honeyed fiction, we will not move an inch. They have given me credit for theological delirium: they have audaciously denounced my God-vision as a wild vagary, and an idiot's dream. But twenty-five years' philosophic train-

ing is not to be torn into shreds by the impotent breath of unbelieving rationalism. When I say, I have seen my God, I have heard my God, I say so as an Asiatic's boast that he has seen the invisible Spirit, it brings him no credit whatever. But not to see his God is to him shame, humiliation and death.

It is un-Asiatic not to know God. If I know my Father I have no glory; if I do not, all Asia cuts me off as a traitor and an outcast. Vivid God-vision is not a luxury which the Hindu enjoys but once a year. No, it is the daily devotion of every humble believer. I do not know how it is that the Unknown God of the West is a familiar God in the East, that he who is only a Great Stranger to the Western nations is to us an intimate Friend. Let us not conceal this fact. I have said often, and I will say again and again that I have seen my God almost as vividly as the eye sees material objects. I have seen no form, no figure, no flame, no phantasm of the brain; I have seen an encompassing Spirit and felt His thrilling presence. Lo, here is the Infinite! I see Him, I touch Him. Look how bright His face, how sweet His countenance! How firmly He encircles me and holds me. How impossible it is for me not to see Him, so near, so clear! Is it a fiction I see before me, a creation of my heated brain? My God says "I am" and all

doubt is at an end. Can I say of such a God, I know Him not, I see Him not? That would be agnosticism and atheism. I am an Asiatic, not an atheist. I must either see my God and live, or acknowledge the unknowable and die. If I do not see my God I cannot pray, I cannot work, I cannot live. How can I pray unless I am sure of the presence of a personal God, ready to hear every word I may have to say? Nor can I work unless I hear God's voice, if I do not hear His commands, if He does not tell me distinctly what I ought to do and what I ought to refrain from doing. I can do nothing with confidence, I may serve and please my own self in the absence of a commanding God, but to serve Him I must know what His behests are. I cannot eat unless my God tells me to eat. No believer surely would eat without a direct injunction from his Master, and how can I deliver a lecture unless my Master commands me to do so? No soldier can move an inch without the commander's order. How important then is it that we should fully realize a present and a speaking God, such as we Asiatics realize daily in our intuitive consciousness. If I have seen my God a hundred times, if I have heard Him a hundred times, I bear testimony to no fitful sallies of imagination, to no mystical illumination, but to a daily fact of consciousness. I claim no extraordinary flight of in-

spiration or a feat of supernatural dreaminess, but an ordinary phenomenon of spontaneous consciousness of which sober philosophy takes cognizance. I speak science, because I speak of a God immanent in all things, resplendent in every force, speaking in every whisper of the wind and through every historic event. I speak not deliriously, but as a philosopher, because I speak to you of Him, who may be seen everywhere, in nature and in history, by the humblest believer. Seeing God with the spirit-eye is no miracle, but an ordinary natural process, which science can test. Moses saw the living God in the burning bush, and Judaism accounted it a miracle. In those days there was no science, and to the Jews it was a wonder and a marvel that the Lord of heaven was to be seen in the bush. To them the whole thing was supernatural and miraculous. And yet it was only to a simple natural fact that Moses bore testimony, a fact which to-day creates no surprise. In these days of science every bush burns and reveals God, every tree, every mountain, every river, nay all nature is aglow with God, and believers behold Him in every object in nature. Moses saw Jehovah's flaming spirit but once in his lifetime: now every child of science can see his God a hundred times. So the falling apple revealed a great truth to a mighty genius as it flashed across his

vision. Blessed is this age of science, when every schoolboy has learnt to trace the law of gravitation in every falling object, without any effort, without any miracle. Great geniuses apprehend truths and laws almost miraculously, which positive science brings within the reach of her humblest votaries. And so that blessed transfiguration scene which the chosen disciples saw may be seen, often and often, by each one of us if we only believe in the Son of God. Science has explained to us the true meaning of that strange interview of Jesus with Moses and Elijah, and his deep intercourse with the Law and Prophets, and we are thus enabled to realize that hallowed scene at any time of this day. Nothing can be so easy for an Asiatic believer as to convert this great historic event, eighteen centuries old, into a fact of the present moment. We do not read the Bible as a dead chronicle of facts and scenes that no longer exist. No, every page of that book is instinct with life. When I read the Gospel of Christ, I do not note the sayings and doings of one who has passed away and is now in his grave, but I see a living man, born of the Spirit, moving about and quickening the souls of those about him. As I read every figure breathes, every scene lives over again, every historic incident is re-enacted, and the recorded words of wisdom vibrate through the soul as the solemn whispers

of living prophets. I am with Moses near the burning bush; I am with Jesus and his disciples, listening to his Sermon on the Mount. Such is the Asiatic's study of the Bible! Christ, Christianity and the Christian Church all vivified and spiritualized by the living touch of Heaven. (Applause.) Asia is not the land of history but of introspection, not of logical reflection but of intuitive apperception, not of cold dogmatism but of flaming faith. We have no theology but religion. The Bible as the book of the past has no existence for us; we see in it only living characters and fresh scenes. Do you not know that we Asiatics never read books but converse with them, and that we never study Nature but commune with her? In the East all is full of life, all is full of God. The Goddess of Force, Sakti, meets us at every turn. The beautiful Goddess of Nature, Prakriti, is resplendent everywhere. There is nothing godless in the East, there is nothing profane. All is sacred. I never keep a secular establishment,—says Asia. All my things are sacred, my whole history is ecclesiastical, all my science is scripture, my whole literature is sacred poetry. Behold, says Asia, all my hills and mountains, all my rills and rivers, all my seas and oceans, are effulgent with the light of Heaven. Blessed are the trees that grow on my soil, for they are divine; even the humble blade of grass in the East is holy,

for the great God comes down to dwell in it. Verily there is nothing secular in Asia. Learned Europe, study nature; we shall commune with nature. Europe, study botany like a scholar; we prefer to live as devotees in the garden of Eden. Europe, rise on the wings of science and study the stars in the firmament above; we shall indulge in the highest contemplation in the heavens above. Europe, the Lord has blessed thee with scholarship and science and philosophy, and with these thou art great among the nations of the earth. Add to these the faith and intuition and spirituality of Asia, and thou shalt be far greater still. Asia honours thy philosophy; do thou honour, O Europe, Asia's spirituality and communion. Thus shall we rectify each other's errors and supplement mutual deficiencies. Europe will correct and purify Eastern communion with the hard logic of science, and remove all the superstitious and idolatrous rites and all the mystical delusions which have encrusted around it in the course of ages. While on the other hand we shall take the dry facts of Western science, fill them with the flesh and blood of Eastern sentiment, and spiritualize and vivify them with a living faith.

So that while we are eminently and in the highest degree scientific we shall not be in the least sceptical or materialistic. When science

becomes godly and reverent the soul finds a safe anchor, and there is no danger of our foundering in the sea of bottomless doubts and uncertainties. Thus we are saved from idolarty and superstition, and the Western world is saved from the horrors of agnosticism. Agnosticism did I say? Yes. This killing doctrine of an Unknowable fiction has ruined Europe, by removing the Holy God from all objects in creation. Who will touch this cheerless rose of the West, on which atheism has laid its accursed hand? Not I. As an Asiatic I must turn away from the infidel rose which has no Divinity in it, and is fair only to godless and carnal eyes. No, we Asiatics will not touch such a rose, for it is not of God but of man. Our roses, on the contrary, which bloom in the garden of Eden, have the beauty of the Lord in them and are redolent of divine sweetness. They are theistic, not atheistic, roses, and their soft whispers are the gospel of God's love. Believe me the love we give to our flowers is not merely the poet's love but the devotee's love. Who on earth is so adoringly fond of flowers as the Asiatic? And who kneels so reverently at the foot of the mountain as he? If the beauty of the flower quickens his religious impulses the sublimity of the mountain also excites his reverence. The sacred Himalayas still reflect the glory of God as they did before. They still speak the Veda

and the Vedanta to India's devotees, in spite of the secularism and infidelity of the age. And though Judaism is dead and its glory gone, Sinai still thunders forth Heaven's Decalogue as it did in the days of Moses, and to every devout Asiatic it is still the sacred abode of Jehovah. When will Europe, O God, see Thee in all her hills and mountains, her rivers and seas, in all her trees and flowers? When will Europe like Asia, praise the Living God in every created object in the heavens above and earth below, and disdainfully fling away whatsoever is secular and godless?

Come then, Europe, let us shake hands with each other with the utmost cordiality. Let us bury all our hostilities and enmities, and plant the sacred olive on their grave. Heaven demands reconciliation, let the earth obey. Let us avail ourselves of all opportunities which God's merciful Providence vouchsafes unto us to cement the ties of international fellowship. I am proud to regard myself as a loyal subject of Queen Victoria, and I rejoice to see under her triumphant banner the union of India and England, of the East and the West. How significant, how sacred is the annual levée at Government House, where loyal India bows before the stately figure of the august personage who represents the Queen's Majesty. It is not

the pomp and pageantry of hollow earthly politics, not an annual parade of despotic power, but a Durbar which symbolizes the providential union of two nations under a common sovereign. And so every evening party and friendly reunion, where Asiatics and Europeans meet in social fellowship, is to me a religious gathering, destined to further the purposes of God. These little groups, one here and one there, scattered all over the country are but the upheavings of that tide of racial amalgamation which is going on everywhere. Whether it is politics or trade, pleasure or business, that brings the European and the Asiatic races together, I see only the gradual formation of a diversified congregation in the New Church of atonement which the Lord has upreared in our midst. Everything seems to hasten the day of reconciliation. After war comes peace; after centuries of separation comes sweet reconciliation. Strike up then, ye nations of the West, your solemn national music with your sacred instruments, and let the nations of the East, with their peculiar instruments, discourse sweet Eastern music, and may Heaven so regulate and adjust the various sounds that they may swell into a harmonious chorus unto the glory of Heaven's King. And as the new song of atonement is sung with enthusiasm by million voices, representing all the various languages of the world, million

souls, each dressed in its national garb of piety and righteousness, glowing in an infinite and complete variety of colours, shall dance round and round the Father's throne, and peace and joy shall reign for ever. (Prolonged applause.)

THE DESTINY OF HUMAN LIFE.

SOME time ago, I was requested to deliver a Lecture at the Bhowanipur Brahmo Somaj, but a variety of circumstances, chiefly pressure of important and arduous duties, prevented me so long from complying with that request. With this humble apology, I now appear before you—not, however, without a grateful appreciation of the honour you have done me. The circumstance of my having chosen the Destiny of Human Life for my subject, in preference to others, requires, perhaps, a word of explanation. That this subject involves an inquiry of stupendous magnitude and of paramount importance to us, as rational and accountable agents, cannot be disputed. It embraces the grandest problem of our existence, and furnishes an answer to the first query of the soul—What am I and wherefore this life? It evolves the very fundamental principles of ethics and religion; it exhibits our true position, unfolds the meaning of duty, and leaves us without an excuse for the accomplishment of that duty. Hence it may be said to "come home to our bosom and business."

Certainly every man having a soul to look after ought seriously to enter upon this inquiry as the chiefest inquiry of his life here and hereafter; for without a true appreciation of our destiny, all knowledge is useless, and all attempts at progress but aimless or misdirected efforts. These are the considerations which have determined my choice of the subject fixed for this evening.

What is the Destiny of Human Life is the solemn and stirring problem we have to solve. Has man any assigned path for his career in life, any fixed purpose to accomplish? or is he a creature of chance, a pendant that hangs on circumstances, an eccentric phenomenon in the universe, with a purposeless, aimless life? If we survey the amplitudes of nature, we will find that all objects have peculiar purposes to accomplish. Throughout the whole range of animate as well as inanimate existence, there is hardly anything which has not a fixed course to pursue, —fixed by the irreversible laws of Providence. Each object has a fixed mode of action, each being is destined for a peculiar mode of life. Behold the countless planetary orbs of heaven—those luminaries suspended on high! They revolve unceasingly in their respective orbits, around their respective suns; and they never depart from their prescribed paths. This revolution around their central suns is their *destined*

movement. The egg gradually develops itself till the bird comes out, which grows in size and stature, lives in its peculiar style, then perishes. So the seed develops itself and forms the tree with its peculiar leaves, flowers, and fruits. This development is the Destiny of the seed. So incontestable is the truth which we are discussing that, to whichever side we turn our eyes, we meet with overwhelming testimony to it. The aggregate of these regularities in the pursuit of peculiar and fixed destinies may be denominated NATURE. It is *natural* for the rose to have the colour, form, size, and mode of development, to the combination of which we give the name Rose: were they different, we would call the rose unnatural. It is natural for the sun to impart light and heat; for heat to expand, and cold to contract objects; it is natural for our lungs to inhale oxygen and exhale carbonic acid gas; it is natural for light to exhibit seven primary colours; it is natural for water, in obedience to hydrostatic law, to seek its own level. This constant tendency towards destiny, then, this conformity with established law, is Nature. I apprehend, however, we have taken the term Destiny in its widest and, perhaps unphilosophical signification; for its application to gross material objects may be considered objectionable by reason of the importance and grandeur with which theology has invested it.

It applies with characteristic force to man. In a world in which all material objects and inferior animals pursue their respective paths fixed by Providence, man cannot be supposed to be a purposeless, eccentric phenomenon. He also has a part to play,—and a most important one indeed, in the amphitheatre of the world allotted to him by Providence: and to play this part is consonant to his nature. His destiny is to attain God, or to make constant progress unto Him. To strive to do this is natural: the reverse is unnatural; virtue is natural to man, and vice unnatural. The only material difference in the two cases is that, while the inferior animals are forced to pursue their destiny by blind necessities —and have no free power of their own, man voluntarily endeavours to accomplish his destiny: he may, if he chooses, refrain from its pursuit. The destiny of man is the destiny of a *person* not of a *thing*—in his case to accomplish destiny is not to yield to a physical necessity, or a brute propensity, but to exercise free power, independent energy. This freedom, however, does not in any way affect the argument of a *fixed* destiny for man. His destiny is not—to follow either virtue or vice, according as his choice may lead him: he is destined to attain the former.

We have said, virtue is natural. This opinion is evidently opposed to the theory of a certain class of theologians, who regard ungodliness as

the natural condition of man. They uphold the notorious dogma of the universal depravity of human nature. They believe that man is naturally corrupt and wicked, and that righteousness is anything but natural to him. Hence, with them, the pursuit of destiny by man is not a *natural* process. Our view, as I have already said, is different. To live religiously is to live *naturally:* to live naturally is to act up to the dictates of conscience. To live to nature is to live to God. There can be no corruption in the nature of man as created by, and coming directly from, the hands of God. Our impurities are not God's creation but the creation of our free will; and unreasonable is it to charge nature, and thereby nature's God, with sins of our own doing. It is clear, then, I trust, that to act up to nature is to accomplish our destiny. Our duty and strenuous endeavour should therefore be to live conformably to our nature. As unnatural is it for matter to be devoid of its properties of inertia, compressibility, etc., as it is for the soul to become sinful and corrupt. Man is destined by Providence to pursue the path of virtue and truth: not to pursue it, is unnatural.

Man's destiny, then, is to attain God, or make progress unto Him. In other words, progress or development is the end of our being. This is the true vocation or mission of man in

this world. Every man is thus a missionary. They alone are not deserving of the name of Missionary who are paid for their mission: who go from country to country to fulfil religious or political missions. Strictly speaking, all men are missionaries, of whatever age, country or position. We have been sent to this world with a mission sacred and solemn, for the proper discharge of which we are accountable to Him Who hath sent us: with care and fidelity, therefore, must we all strive to discharge it. There are many who suppose the mission of man to be to secure deliverance from sin and its punishment. This is Salvation according to them. This, however, does not indicate anything positive as the end of our being. True Salvation has a negative, as well as a positive, side: it liberates us from sin and the world, and it gives besides Truth and God. This salvation—the soul's progress unto God, in faith, purity, and love, is to us the grand object of life. But this progress must be of the whole life: we must seek the development of the whole man. All the compartments of life must advance in the way of truth: all the powers and sentiments of the mind must be cultivated and developed. What then are the compartments of life? According to some, they are the mind, the heart, the soul, and the will; in other words, the intellectual, the emotional, the devotional, and the

practical. The progress of all and each of these departments of our being is our Destiny. Another classification of the departments of life is—the intellectual, social, domestic, moral, religious, etc. In whatever way we choose to divide life, the principle for which we are contending remains unaffected: all the ideas and energies of which we are possessed, must be duly cultivated; the neglect of any one of them is so much departure from our destiny. I repeat, it is the progress of the whole life, and not of a part only, that constitutes our destiny. That is not true progress where the intellect only is cultivated, or the feelings alone are developed: that is not true progress, if one part of our nature advances, while the other lags behind; one part undergoes an abnormal protuberance as it were, while the other lies in a state of depression. It is the progress not of a half, a fourth, or a sixth, of our life, but of the whole integral life that we are to seek. This normal development of the whole man—this "one continued growth of heavenward enterprise," is the true destiny of human life. Our progress must also be ceaseless and constant. It must not be by fits and starts; it must not be by an alternation of movement and apparent standstill. The soul is never stationary; it must move whether it be towards good or evil: *statu quo* can never be predicated of the soul.

Our progress, then, must have *thoroughness* and *constancy:* there must be a steady progress of the whole life. This is the soul of religion: unity and consistency form its essential characteristics. Whether religion signifies the bond that binds "man to man, and all to God," or the consecration of the body and soul to God, or the purification of the heart, or the discharge of our various duties, as different moralists define it, *consistency* is at once its vital and crowning principle. Worldly prudence may ignore it; worldly circumstances may interfere with it: but the voice of true theology is—Serve the Lord consistently: glorify His name everlastingly. There is a restless character about religion which precludes the enjoyment of a convenient stand-still after a definite amount of progress, and which, on the contrary, keeps it perpetually a-going by impelling it, after each exertion, to fresh activity. There is a unity in religion which, however our wishes may incline and theories dictate, can never be fractioned. Religion is not a thing of "shreds and patches"—which one might mutilate or modify at will. It suffers neither subtraction nor division. You may rest satisfied with a fraction of it and proclaim yourself religious: but *it* never admits of being thus mutilated. It is one indivisible unity which, if you seek to have it, must be sought in its

entirety and fulness. To be religious in the morning, but not in the evening; to be religious in seasons of prayer alone, but not in practical life; to be religious on special occasions and in special conditions of life, is to have the shadow of religion—not the reality. Religion is not confined to the heart or the intellect; it pervades the whole life and enters into every creek and corner of its varied details, illumining and ennobling all its thoughts and feelings, its words and actions. When applied to life, it resembles—not a country composed of distinct and separate principalities, but—a deep, full river flowing in one current towards the inexhaustible ocean. So flows the truly religious life, integral and entire, in one unchanging direction towards the Illimitable Infinite Being. Every faculty, every sentiment, every deed is heavenward: the whole life faithfully and consistently glorifies the name of the Lord. In this unity and consistency lies the dignity of man; in this consists true MANHOOD. For if man is man only so far as he seeks to compass his destiny, they who seek to be religious by fits and starts, who rest satisfied with partial obedience to God, are with as much plausibility of reasoning entitled to be called men, as the petals of a flower deserve to be called a flower, or a piece of stone a hill. It is the faithful adherence to our destiny that determines our

manhood. So far as we progress in godliness, so far we are men—departure from this heaven-appointed path of progress is so much want of manhood. This is the argument in its utmost stretch:—the question is not, whether we can be religious within limits prescribed by our own judgment, but whether in that case we can be said to have attained *manhood?* Our manhood, then is always to be measured by this criterion—How far we are true to that entire and devoted service of the Lord which is required of us.

Behold the length and breadth of the grand destiny of man: behold his heavenward mission! There is something within us, too, which impels us to this great mission. We feel an impulse in the deep places of the soul stirring us to ceaseless onward progress. We cannot resist it when it acts with full constitutional force. Led by this impulse, man moves forward against all the contingencies of life and all the temptations thereof, encounters opposition with a heroic front, and endures hardship and misfortune with patience. If he slips from the path of his great vocation, he deeply grieves at his own folly, and severely rebukes his own will;—he dares not to impute the guilt to the Godhead. He deplores the abuse he has made of the nature given him by Providence, but sees no inherent depravity, no original wickedness in it. If we closely examine the depths of our constitution,

we shall, perforce, exclaim—How great is man; how celestial the nature planted in him by God! But in what, especially, does the greatness of man consist? Not certainly in his animal cravings and sensual propensities; not even in his emotions or thoughts howsoever exalted and deep,—but in his *personality*, in that freedom of his soul which spurns the offers of temptation, and vigorously opposes its own strength to the antagonism of the world,—in that firm, undaunted energy of character which cannot be bent down by the weight of opposition. It is when circumstances tryingly gather around man; when clouds of malice and storms of opposition that can shake the stoutest heart, and send awe and despair into the veins of the most valiant hero, hover about his head; when misfortunes assail him from all sides:—it is in such circumstances, I say, that the nobility which abideth in him is manifested. It is not when the soul sleeps on the easy couch of indolence, amidst the luxuries of fortune, nor when it lies on the peaceful bosom of conservative or partisan policy, away from all opposition, that its greatness is, or can be, evinced. It is opposition that strikes the heavenly fire latent in the human soul. The lives of personages who have suffered hardship, privation, and even death for the sake of truth, are living sermons which loudly preach the dignity which is in man. To be subject to

external influences alone—to be a slave of circumstances—is unmanly. But consistently to sustain the principle of truth, intrepidly to bear up against all opposition with the force of free-will, steadily to steer the vessel of life on the billows of the world, swerving neither to the right nor to the left:—this is manly, this is worthy of a personal soul, this shows how great is man! Just contemplate a pious soul earnestly struggling to glorify God in the midst of tribulation, full of unconquerable fortitude and enthusiasm, and prepared to offer in a right bold spirit the last drop of his blood in the cause of truth. Indeed such a scene is heaven upon earth! Imagine, on the other hand, a tame, indolent soul hanging upon the flimsy thread of circumstances. A gale of popular opinion comes from the east and instantly destroys all its principles; some fashionable vices coming from the west at once drift it upon the shoals of intemperance; the threats of orthodox guardians and the base machinations of worldly-minded comrades damp all its spirits, and drive it into the detestable attitude of unmanly cowardice; in short it is carried to and fro by a variety of external impulses, and is moulded and fashioned into various shapes by the influence of time and place. Here you see no freedom, no greatness;—on the contrary, weakness, cowardice, vacillation, and a bondage of the worst type—a devotedness

like that of the irrationals to the blind necessities of animal nature. Instead of the exalted, heavenly freedom of man, you behold the base, carnal bondage of the brutes!—yea, the unconscious inertia of matter! A piece of wood carried adrift along the violent currents of the sea; a feather thrown into the air, and driven to and fro by the four winds of heaven; a piece of paper burnt and converted into ashes by fire;—are not these and such other instances analogous to the condition of the soul, which is entirely dependent upon external influences, and is devoid of freedom and self-command? In this condition man is not a *person* but a *thing*—not a free being, but a stone screwed by iron necessity—not upright and exalted as a child of heaven, but ignoble and mean as a worm which creeps and crawls on the low platform of the earth. There is no celestial beauty then in the soul—its crown of glory is gone: it is of the earth, earthy. In this condition, instead of upholding the law of God consistently and thoroughly, man unscrupulously transgresses it whenever worldly interests are at stake. And in so doing he is seldom without an excuse. A father's peremptory biddings, a mother's earnest entreaties, a brother's deliberate expostulations, the united remonstrances of an assembled neighbourhood, exercise an influence by no means easy to resist, and thus offer

specious arguments for interfering with full allegiance to the Lord. We all know there is sorcery in earthly temptations, and power in earthly terrors, to which the heart, unless duly fortified, must succumb. Under their influence men seem to gravitate to the earth and to experience a lack of that holy zeal which sets them forward and upward. They balance all arguments *pro* and *con*, and instead of abiding by the decisions of conscience, they refer questions of their moral life to the worldly-minded, to whose dictates they learn to yield. There is, according to them, no such maxim as "I *must* do that which is right." Circumstances are taken into account; place, person, and time must be considered; the feelings and opinions of the world at large must be consulted, and I must determine my course of action accordingly —such is the base language of those who do not care to use their manly independence; whose sun of moral liberty is eclipsed by the intervention of worldly opinion. Appeal to your own consciousness, and say, is there not within you a spark of God's almightiness, which is sufficient to show the absurdity of such pretexts—a power which will maintain its ground even were the whole world to join in hostile array against it—a principle which disdains to enter into compromise with the things of this world even if life were at stake? Let us do justice to our

nature by knowing what ingredients it is made of. Let us believe that we *have* a power to resist the temptations of the flesh and the oppositions of puny man, and that no pretext will avail to palliate or justify our abuse of the sacred prerogatives and powers vouchsafed to us by Providence. We must move heavenward, come what may. God must be glorified, even though it be by sacrificing life. By this noble motive we must be actuated; by this rigid test we must try our lives, and if we find aught within us which stands in an attitude of rebellion against the Lord, let us forthwith pronounce our imperfection. We are often tempted to believe that we are great, when in reality we are not so; we feel proud of our position as men, boast of our prerogatives, look down upon the rest of creation in a lordliness of demeanour, and extol our own powers and attainments. And yet how instantaneously does the application of the rigid test alluded to break up the charm, and reveal "self" to our eyes in its true colours. Is it not absurd to suppose that we are men when we are followers of God *conditionally*, when our righteousness is conditioned by worldy prudence and convenience. Man is *consistent*. He retains his manhood always. He will have one aim wherever he goes—under whatever circumstances he is placed. An essential sameness always distinguishes him. He carries his firm principle

of entire obedience to God through all the vicissitudes and reverses incident to his existence in this world: whether in the bustle of business-life or in the calmness of solitary concealment; whether strong or weak, rich or poor; whether basking under the sun of prosperity, or pining away his days in the hovels of penury,—he is but one man, consistent and firm in all his ways. Though surrounded by the most trying afflictions and privations, such as forebode death, his bold and serene forehead continues unruffled; his strength of character remains unimpaired. Observe his consistency:—amid the billows of life's stormy sea he stands firm and immovable as the rock: amid the terrific gloom of adversity the light of his soul shines as the meridian sun; amid the howling blasts and tornadoes of persecution he is secure in the impregnable fortress of pious resolve. Nothing can change him; his soul is above the tyranny of man and the enticements of the world!

But, perchance, it will be said that we are indulging in a mere theory—describing an ideal, a fantasy of the imagination, which has no counterpart in reality. Does a man of this description actually live? In many a century, no doubt, such a picture of manhood is to some extent realized. Inspired personages appear in the world now and then to show the grandeur of human nature and the exaltedness of which

it is capable; to exhibit in actual life the heights of moral excellence. Their lives awaken our ambition and aspirations to emulate them, and serve to show we are capable of endless improvements. These men fought against time and circumstances, opposed the firmness of their moral principles to the influences of the tempting world, and at last came off victorious. They warred against an opposing world for some master idea, and they resigned not the conflict till they made that idea triumphant—so hardy was their will, so inflexible their resolve. But ordinary humanity, it is contended, does not manifest anything like consistency; for mankind at large the theory we are discussing is a mere abstraction. Hence, many have scouted it as an extreme of ethical dogmatism! They argue that the theory is too rigid for the nature of man. Humanity is prone to error. Man, though weak and infirm, is beset with countless temptations, and is thus exposed to a singularly unequal fight. He has no power to grapple with, much less to overcome, the temptations of the world; so that to attempt to exact from him *thorough* obedience to the requisitions of religion is to demand what he is constitutionally unfitted to render. The aim is beyond the reach of his capabilities—the law is too strict for his observance; some allowance must therefore be made; the law must be accommodated to his imperfect

nature. And thus, on the ground of the infirmity of human nature, the astounding doctrine is upreared, that instead of attempting to keep the whole law of God, it is reasonable to follow that much of it only which appears adapted to our frail nature and our trying position in this world. Thus these arguers take upon themselves to pass judgment on God's law, and pronouncing its unsuitableness, at once set about curtailing it,—as if God Almighty had no foreknowledge of man's future, and, therefore, framed a law which required the profound wisdom of wordly men to render it suitable and seasonable! The consequence is, that portions of the divine law are retained, and the rest abjured; and thus a new code is promulgated by man to supersede that of God! Behold the achievement of these industrious, worldly theorists! They have manufactured a code of convenient religion and easy morality which they hawk in the streets thus—"Here is religion selling at a cheaper rate; here is morality at discount!!" And for politic reasons this new-fangled code is said to be not man's law, but God's law adapted to the nature of man—a mere *construction* put upon the pandect of heaven; and thus, what is in reality a purely human invention and a manufacture of worldly wisdom obtains currency among mankind with the forged impress of the divinity. What a daring insult to the infinite wisdom of the

Almighty! What an impious presumption! What a tampering with God's sacred pandect! Remember, my brethren, that we can never mutilate the law of God, for truth mutilated and divided is no longer truth. If we attempt to do so, we are traitors to Conscience and to God. When God says "Thou shalt obey this law," it must be obeyed at all hazards and under all circumstances. The slightest modification of it to suit our convenience is impiety and abomination. When I know distinctly and believe firmly that it is God's law, shall I suffer myself to transgress it at the dictates of my darling propensities and my vitiated desires, and thus seek to palliate my guilt by pronouncing the law to be defective? The law of God is strict; it transcends time and space; it is absolute. We must endeavour to fulfil it—not partially, but wholly and thoroughly. Entire obedience is required of us. Our lives must be thoroughly consecrated to Truth and God. But if, instead of doing this, we render unto God a portion of our affection, reserving the remainder for the world, whatever be our pretensions and profession, we are actually followers of our own carnal cravings, not God's law. Indeed, in the nature of things, a compromise between God and the World is impossible, so essentially distinct is the one from the other. And yet it is held by the arguers alluded to that, situated as we

are, beset with a variety of relations and duties, and chained to innumerable interests, we are bound to satisfy both God and man—follow the requirements of conscience and the usages of society. Such arguments tend to subvert the whole of God's government; for if man sits in judgment on the institutions of God, and arrogates to himself the prerogative of framing and enforcing moral laws, then divine legislation becomes but a name, and man is the real arbiter of the soul's destinies.

What I have said about compromise is confirmed by our everyday experience. Our orthodox guardians, when they seek to dissuade us from heterodox movements, use the very arguments I have already dilated upon. "We have no objection," they say to us, "to your endeavouring to become religious; but you must manage so that you do not sacrifice your worldly interests, or offend your friends and relations. Serve your God and society both. Move slowly, and be temperate. Do not run too far; be not rash. Adapt your religious beliefs and sentiments to the spirit of the age; respect the feelings of those around you. Be not carried headlong by fanatical frenzy. Do not forego temporal interests for the sake of God, but make such subtractions from your religion as may enable you to live conveniently in the midst of your family and society. Thus you shall pass through

the flowery paths of prudent religion till you get both world and God; while you shall only enjoy the latter if you conform to the strict routine of an enthusiast's creed." Such is the language in which the orthodox seek to divert us from the consistent and entire service of the Lord. Now, tell me, can we feed the humours of these conservatists, and for their satisfaction follow the God-and-world policy which they recommend? Admit that the aim is high; that it is not possible to accomplish it fully—what then? Shall we set at naught the noble purpose for which we are created—ignore the grand destiny of our existence—shall we forget the heaven for which we are made, and crawl like reptiles on the earth? Certainly not. Let us rather pursue our destiny how high so ever it may be, flinging away all narrow aspirations and low ideas, and abjuring all theories which tend to demean us and insult Him who has created us. The Omniscient God knows infinitely better than the wisest of men what we ought to do, and how far we are competent to discharge our duty. He, in His inscrutable and unbounded wisdom has framed the law for our moral government, and He would have us rather yield life for the rigid observance of that law than swerve from it. How can we then pretend to be obedient children of God when in our actual pursuits we do not display a desire to offer

full allegiance to Him; but, on the contrary, refuse to throw away those temporal conveniences and comforts which preclude such an allegiance? We hear His voice distinctly proclaiming the law—"Love all mankind"; we ponder and reflect on it, and consider it in all its theoretic bearings; and we are convinced that the law is unexceptionable. But when the season for action arrives, some circumstance or other turns up to shake our theoretic impressions. Then we depart from the paths of charity; we are actuated by jealousy, revenge, and all manner of unbrotherly feelings. Then we resort to excuses and pretexts, and persuade ourselves—as the other alternative of acknowledging our guilt is what we are hardly disposed to yield to—that there are exceptions to the law which demands love for all mankind; at least, it must be qualified in special cases. We believe, in theory, that we ought to speak truth always, but, in practice, we make out exceptions by our own ingenuity where untruth is pardonable. Should we not rather bind up our resolves never to tell an untruth even if our most precious temporal interests were to be sacrificed thereby? We are fully convinced that God commands us to give the last penny in the cause of truth. Yet when practical difficulties beset us, we begin to suspect whether we have not taken God's word a little too strictly. We even go so far as to inquire

whether it is not a crotchet of fancy, an impression of excited moments, which it is sheer madness to adopt in practice. Instead of taking the plain course of duty in a right bold spirit, we turn our minds this way and that to ascertain on which side there is greater happiness; we form sordid calculations on the principles of the arithmetic of loss and gain; we weigh our worldly interests and see to which side the balance leans, in order to determine our course of conduct!

Heaven's law is too sacred to need amendment at the hands of man: divine wisdom requires not the help of human reason to rectify its failings! If to Heaven, and to Heaven alone, belongeth the power of determining what is right and what wrong, is it not impious arrogance for man to act as a critic on His enactments? Arrogance assuredly it is—arrogance, indicative of a cowardly spirit that dares not serve God manfully, but timidly truckles to its own imaginings and humours. Conscience is the law of God engraven in golden characters on the tablet of the heart—it is REVELATION to us; and shall we prove our want of faith in that revelation by our practical infidelity? No; when God says "This thou shalt do," let us be all submission. His law is not what we *may* obey, but what we *must* endeavour to obey—with all earnestness and promptness without

reserve or compromise. If the strict observance of that law involve us in difficulties and perils; if it jeopardize all our earthly interests, and even our life, we shall still sing glory unto the Lord. Against the hardy and resolute servants of God who act up to this principle, epithets of slander and obloquy will be levelled with impunity from all quarters; opposition and persecution they must suffer; they will be exposed to the most relentless inflictions of the world;—yea, they will be ridiculed as fanatics and scouted as madmen: and why?—because with their thorough-going purpose, their stern resolve, their entire submission to the moral law, the world cannot at all sympathize. This is no fanciful description; nor do we need an illustration beyond our experience to verify it. In our day, within the range of our own observations, do we not find the true disciples of Brahmoism exposed to the brunt of the most active opposition and the most virulent slander for violating the time-honoured usages and customs of idolatry to glorify the True God? And is not insanity commonly ascribed to such men, and is not Brahmoism proscribed as the ravings of delirious minds? Brahmoism makes the Absolute the end and aim of human life; and nothing short of continued progress in godliness can satisfy its followers. It enforces the complete obedience of the soul to its Creator; and thus draws away its followers

from the world and makes them lose the world's sympathy.

The soul devoted to God displays a freedom from the bondage of sin and the world, a self-denial which has learnt to forego all the fascinations and prospects of this life at the call of duty, an aspiration heavenward, and a ceaseless progress unto truth. Celestial halo glows around it; it is dressed in an attire of blessedness and joy. God alone it seeks, and God alone is its joy. In a word the soul is dead unto the world and has been born anew in God. This is what we mean by REGENERATION. The regenerate man has liberated himself from the trammels of this world, and is above its joys and woes, its hopes and fears; all his desires and aspirations are in the Lord: all his energies and thoughts are consecrated to Him: He is his life, his joy, his love. The tempting influences of the world are lost on him; for he is *dead* to the world. As the dead body is not susceptible of impressions from without, and as its senses are not affected by external objects, so is the regenerate soul perfectly dead as it were to the temptations of the world. In vain does the surviving mother shed tears over the dead body of her child,—it hears not her cries; in vain are delicious things presented before its eyes,—the eyes do not see them: its senses are not alive to external influences, whether of joy or woe. So lies the

regenerate soul, unmoved in the ups and downs of life; the joys and sorrows of the world cannot affect it; the oppositions of the world cannot shake or intimidate it: *its life is in God*, and not in the world. In such an attitude, you see, the soul has recognised God as the only object of adoration and love, the only Master to be served, and has consequently come away from all the idols which the world worships. It is this idol-worship that forms the great barrier to regeneration—the obstacles in the way of man's destiny. We have been commanded to serve the One True God and make Him the sole aim of our life: this is Theism. But if, instead of consecrating the whole life to Him we serve the world and pursue its temptations, we are guilty of idolatry. Consider the awful import of the term idolatry. That alone is not idolatry which worships stocks and stones, things of clay, and beasts and fowls, and identifies them with the very God who created them all. There is a *spiritual* idolatry which makes man idolize the passions of the heart and the fleeting felicities of the world. If the worship of the gods and goddesses of Hindu or Egyptian mythology be condemned as idolatry, is not the worship of Anger and Pride, Wealth and Fame, liable to the same charge? Are not the covetous, the arrogant, and revengeful idolaters in the strict sense of the term? Are they not idolaters who worship the opinions of

family and friends, and for their empty applause transgress their duty to God? If the worship of aught other than the True God is idolatry, does not worldliness or mammon-worship fall within its range? Deeply reflect on this, and you will find that there are many, who though they pretend to be no idolaters are yet in heart the greatest idolaters. To overthrow all kinds of idolatry is the object of Brahmoism. It is the guide which leads to the worship of the True God. Brahmoism—pure Theism—is essentially anti-idolatrous. It demands the soul's separation from all idols, within and without, material and spiritual, and its entire obedience and homage to the One True God. "Worship God and none but God" is its cardinal doctrine. The Theist serves Him as his only Master; there is unity in his life, a strict religious unity which prevents him from pursuing any other object than God. A Brahmo has only one master to serve, one destiny to fulfil. He is not a tool of the world, nor a slave of fortune. He cannot be a Fetichist in the morning, a Polytheist during the day, and a Fire-worshipper in the evening; he cannot be a votary of Fame now, and then a worshipper of Avarice. His heart is set on God. There is a pious ardour in him which is never quenched; a heavenward activity which never ceases. He is always engaged in a war against the various temptations of life, the multitudinous idols of the

world. His noble ambition is not satisfied by any precious thing of this world: give him all kinds of earthly felicity, the insatiable thirst of his soul cannot be quenched. He progresses in an onward direction, heedless of all opposition and allurements. In vain does the world try to shout forth threatenings against such bold followers of Truth. As well might a potentate, ruling over many countries and nations, stand on the sea-shore and command back the advancing waves; when lo! the majestic waves contemn his peremptory bidding, roll onward with resistless impetuosity, and eventually compel the puny potentate to seek safety in flight. It is God's law that governs the sea and its movements; and human potency must be baffled in its attempts to gainsay that law. Equally ineffectual are the threats and oppositions of the world in turning the righteous from their firm purposes. In the service of God they are firm and constant: they offer allegiance to no idol: they acknowledge and worship Him as their only Master: to obey His law is the grand object of their life—at once their interest, their happiness, and their duty.

Nor can the true servant of God act otherwise. To obey Him is *obligatory:* the principle of fidelity working in the depth of his soul compels such obedience and forms itself into a resolve which becomes inseparable from his life,

viz.,—to glorify the Lord's name in all his thoughts, wishes and aspirations, words and deeds. Guided by this principle, his tongue speaks truth; his hands give charity; he discharges his duties with fearless obstinacy and unyielding constancy. Let all mankind look frowningly on him, he is not to be daunted. Bear witness, says he, bear witness Heaven and Earth! This is the solemn and inviolable covenant whereby I have pledged my all to God and throughout my life I shall strenuously endeavour to serve Him, and Him alone. Behold man a Covenanter! We have already viewed him as a Missionary sent to this world for the fulfilment of a great mission: he now appears before us as a Covenanter. He has entered into a sacred covenant with God, and he is bound to fulfil it. His heart and soul, mind and body, have all been surrendered; all that he possesses has been laid at the feet of his Maker; and never can he swerve from his will. To the Lord he has sold himself and his all; and as the Lord biddeth so must he work and move. Neither the dictates of selfish propensities, nor the prudential remonstrances of the worldly-minded, can exert any influence on him. He must walk erect and straightforward in the path of duty, and turn neither to the right nor to the left. The glittering riches of this world are nothing to him; its pomp and grandeur cannot bribe him

away. In all matters he refers to God to know His will, and without scruple he acts accordingly, regardless of all consequences. Like the needle, he turns always to his God; his eyes are fixed on the covenant. He goes to no place, resorts to no company, enters into no conference, embarks on no undertaking, to which his Master doth not direct him. If the Lord commands him to perform a particular work, instantaneously does he, with child-like simplicity, obey his Father's injunctions, even though worldly advantages appear in superabundance to lead him astray. His studies and meditations, his social intercourse and domestic pursuits, his monetary speculations and his patriotic movements, are all regulated and ordered by Him to whom he has given his all. How amiable is such a child, how faithful such a servant of God! A uniform tenor of thorough submissiveness and innocent simplicity pervades his whole life; and, in whatever circumstances he is placed, he is faithful to the covenant. Observe the force of his fidelity, the rigour of his resolve—rather shall life be dragged out of him than one tittle be violated of the pledge whereto he has subscribed. Would you urge that such a covenant is purely chimerical; or shall I be told that you who are listening to me have not entered into any such covenant? I do most emphatically assure you that you, one and all, have signed a covenant with God as soon

as reason first dawned upon you and enabled you to distinguish between right and wrong. Dive into the heart, and you will find in its deep places that covenant engraven in indelible characters. Ponder on it, and you will learn what heavy responsibilities lie on your shoulders, what unfaltering obedience, what rigid self-denial is required of you. No argument is needed to convince us that we are all bound by the holy ties of moral obligation to serve our God. The voice of conscience is clear, that for Him all sacrifices must be made, and that Him alone should we strive to glorify in all our pursuits. Though the aim is high, too high, for humanity's reach, we must still move on. You are aware, no doubt, that the skilful helmsman, in crossing a river against a very strong current, never fixes his direct aim on the spot just opposite to him, but steers his vessel in a collateral direction, toward a point far in advance of that spot; and yet, such is the force of the stream, that the vessel is driven back far below his mark? We who are directing the vessel of life on the sea of the world against its strong current, must have the wisdom and skill of that helmsman, and never fix a low aim, or else we shall be carried down far below our destination. If we make man our exemplar, or fix any limited standard for our guidance, we shall never be able to draw near to the Most High: our views and aims and

desires shall become narrow and unworthy of our exalted position. But if we fix our aim on Him who is the standard of holiness and the emblem of purity, we shall strain our every nerve and brace our every muscle, and the moving and moving onward;—though we once fall back, we shall not lose heart; each step we advance shall be the impetus to fresh exertion. Eternal, constant progress shall mark our career. So many temptations are around us, so many influences are coming from all quarters to lure us into the paths of evil, that we must ply all our energies to go forward to the goal of perfection. When this is done, what order, what harmony, prevails in human life! Nothing in it is eccentric or disordered; all our actions and thoughts and feelings revolve round God and are drawn to Him as the unfailing centre. Around Him our lives turn harmoniously as so many planets around their central sun. To glorify His name is the one great and common object of all our pursuits, and this binds together in one consistent whole the countless varieties of our thoughts and deeds. We cannot pursue this path now, and that path then, for our convenience or for our neighbour's satisfaction. One path only is open before us—that of endless progress,—and that we must perforce follow with constancy and faithfulness, if the sacred name of man we aspire to be entitled to, if his legitimate mission we are

ambitious of accomplishing. Such is the life of a Covenanter with God.

You have seen man as a Missionary and then as a Covenanter: view him again, and he appears as a Warrior! Truly man is a soldier in the great battle-field of life. This position of man ought to be properly appreciated. What a solemn scene does this thought open up to us! There is man armed with all his faculties and sentiments in the midst of unnumbered foes.

Thick as autumnal leaves that strow the lake of Vallombrosa.

In the most hostile manner, and with all the bitterness of malignity and rancour, and all the sternness of a resolve to ruin their adversary, are they arrayed against him. They attack him from before and behind, and from all sides they discharge their deadly weapons against him. Now a whole squadron of them makes a desperate charge—like furies let loose; now the most tremendous artillery of persecution is levelled against him, piercing the air with terrific sounds. All this notwithstanding, he stands firm and unmoved. "Steel loses its force on him." With daring fortitude, he stands "before the cannon's mouth," and fears not death: his eyes flash forth celestial ardour; his countenance is all fire; his manly forehead remains undamped and undismayed. The animating voice of the Almighty inflames his holy zeal, and aggravates

his courage and valour at a hundredfold rate. Full of unconquerable enthusiasm, and holding the banner of truth in his hands, he repels the stoutest attacks of his multitudinous foes. Thus he wages continual war against his earthly foes with the unearthly enthusiasm which the Almighty inspires in him. To whatever pitch the force of opposition may rise, however perilous his position may be, he cannot, he dare not, show his heels; flight is an utter impossibility. Truth is his watchword; his armour is his strong faith that truth will triumph. He does not think of his family or the riches he has left behind him. He has consigned his all to the care of the Lord, and betaken himself to a soldier's life. The fond caresses of his parents, the tender innocent looks of his only child, the affectionate endearments of his wife, availed not to defer him from his great mission; and while he parted he thus bade farewell to them—"To join the crusade against sin and the world I am destined; consigning you all to the protection of the Merciful Lord, I go. If need be, this life shall be laid at His feet. May He bless you all! Farewell." And when he fights, neither domestic considerations, nor any worldly interests, can induce him back, nor lead him astray. He is bent on his enterprize, and in that he is absorbed; for that he is prepared to sacrifice all personal ease, endure all hardships and agonies. His ambition

and energies are all enlisted in the cause of truth. Valiant soldier of God!—what heavenly greatness is in him—what invincible prowess, what noble ambition resides in him!

Brethren, you have observed the true nature of man. I have described the various stages on which he may be viewed as acting his part in this world—the various phases of his noble destiny on earth. You have viewed him as a Missionary, as a Covenanter and as a Soldier. I trust you understand now the true character of the position you occupy here as men, and the mission you have to accomplish. Stupendous responsibilities stand upon man's shoulders;—like a Soldier, must he be incessantly active and watchful; like a Covenanter, must he be faithful and strict; as a Missionary, he must be ever mindful of the great work for which he is accountable. But if lying on the sofa of indolence and worldly ease, we stretch our limbs this side and that side, seek popular approbation to lull us into sleep, stifle the voice of conscience, lest it interrupt our ease, we shall live unto abomination—victims of unmanly cowardice. No; man must be zealous and enthusiastic. His religion is fiery; it burns up in one blaze the allurements and oppositions of the world. Opposition, far from extinguishing, does but tend to enkindle the flame of his holy zeal till it touches the very vaults of heaven. To have this enthusiasm you need only remember your great destiny;

the soul awakened to a sense of its nobility will be spurred to corresponding exertion, and will feel a degradation in being likened to logs of wood that are driven to and fro by winds and waves. Enthusiasm we must have: enthusiasm is the soul of success. Without it our great destiny can never be fulfilled. It is this which so fastens our hearts to the great work for which we are accountable to God that it at once liberates us from all idle fears, low aims, love of the world, and craving after perishable gain.

After what you have heard, I do not say—Forthwith abandon family and friends, and pine away your days in solitude, in mortifications and sufferings. This I am far from urging. The main principle for which I contend is, that, whether in prosperity or adversity, whether rich or poor, whether surrounded by family and friends, or bereft of all earthly companions and relations—whatever your position and calling, whether ministers of religion, or zemindars, scholars, or traders—you must make God the sole object of your life: godliness must be consistently intertwined with all your speculations and pursuits. It is this consistency and firmness, this heavenward enthusiasm and uncompromising principle of total obedience to God, that I have been trying to impress on your minds; and to bring home to you this central principle I have used a variety of illustrations and arguments.

What I have said to you is not a theory of my fabrication, but the positive law of God enjoined by Him. I have not been labouring to force upon you my own peculiar whims and fancies; but I have spoken to you what God speaks to every one of us, our consciences bearing witness. I ask you to dive into the deepest recesses of your hearts; you will then be convinced that what I have invited you to do God is ever and anon preaching to all His children.

I rejoice to see around me earnestness in abundance. An encouraging sign I conceive this to be of your interest in the sublime theme on which I have dilated. You have heard me throughout with unflagging attention and patience, and you have manifested an appreciation of the solemn responsibilities which lie on you. I hope and trust that my words have not been thrown upon you in vain. Tell me, then, that you have bound up your best resolves to consistently follow the law of God, and to serve Him as your only Master. Be not intimidated by the scarecrow of imaginary impossibility; suffer not the sluggard's motto—A little more sleep and a little more slumber, to keep you from instantaneous activity in the matter of your mission. Fellow-Pilgrims to eternity! Say with one accord "The die is cast," and manfully cross the Rubicon of this world that you may triumphantly plant the banners of God in your lives. Our meeting here is providential; for who

but the Most High has brought us here from different quarters, that we may, giving up worldly thoughts and cares for a moment, earnestly ponder on the great problem of our destiny and effect its solution with His aid. And as Providence has gathered us here, I trust He will impress every heart here present with the importance and necessity of practically discharging those grave duties which we have been discussing. May your *deeds* prove your manhood, and exhibit the heavenly effulgence of Brahmoism. Brahmoism have I said? Aye, that life-giving system of faith, which points out our true mission and teaches us the means whereby it can be accomplished;—in the deep places of the heart you must therefore cherish it, and render your hands subservient to its calls. I have not come for the purpose of simply whiling away a few idle hours. Nor have I come to address the inanimate walls of this hall. My object has been to ply your *consciences* with earnest invitations to the performance of your high mission; and, if this object has been gained to any extent, my labours have been amply rewarded. Brethren, I feel fatigued; exhaustion has come upon me—I pray that God may bless you all and help you on to your great destiny. And as He shall give grace unto you, may you not be wanting in that energy and heavenward ambition which is required of you. He will come forward to help us; but we must go forward to merit His help.

With His help practically apply the doctrine of human destiny to the cause of your country. The key of India's amelioration lies in your hands; and the more you attend to your own destiny, and apply the principle of consistent virtue to all the avocations and relationships of life, the more will you promote the real prosperity and greatness of your country. What prodigious havoc are hypocrisy and inconsistency perpetrating around us! Methinks suffering India, in piteous tone, is loudly remonstrating against these accursed evils. Her social, intellectual, and moral advancement depends upon you. As the rising generation of your country, you have a power, which others have not, of raising it in the scale of nations; then neglect not to consecrate all your energies, now that they are in the bloom of manhood, to the cause of patriotism and charity. Fellow-countrymen! do you now feel deeply your responsibility—your solemn duties to yourselves, to your country, and to your God? If so, gird up your loins, and, "heart within and God overhead," embark on the great enterprize of your mission. Fling away all those chains which bind you to this world, and set to work at once. Plant the vivifying and regenerating spirit of Brahmic enthusiasm in your hearts, and fill your souls with stern resolves and high aspirations that kick at terrestrial baubles and soar aloft to the throne of God. You must have *enthusiasm*, I again repeat. It will work a

marvellous change in you and inspire you with superhuman strength. Your tongues shall speak eloquence, and your eyes shall flash forth fire; your hands shall become strong and inflexible as adamant in the service of man and God. Your enemies will stand in reverential deference before you, and difficulties of Alpine stupendousness will melt away into nothingness. An enthusiasm like this will convert "poor men's cottages into princes' palaces," and make "each petty artery in the body as hardy as the Nemean lion's nerve." It will make you richer than the richest, and mightier than the mightiest potentate. And thus as you march, valiant warriors! the world will tremble beneath your feet, and blessedness everlasting will be showered upon you from heaven; your family and your country, yea, all mankind will enjoy the harvests which your holy labours will yield. No opposition will intimidate, no terror will terrify you; the edge of penury will be blunted, and death itself will be a scene of hope and rejoicings. Brethren, I have done. What I have said I have said in a brotherly spirit, and I trust you will accept it in a brotherly spirit. Be it your ambition henceforth to make the doctrine of human destiny a reality in your lives, by consecrating yourselves wholly unto the feet of the Lord. May He bless us all, and give us strength and faith that we may serve Him faithfully both here and hereafter.

God Almighty! ere we depart from this place do Thou condescend to impress the great doctrine we have discussed on the minds of all here present, and so to convince them of its importance and value that they may not only remember it, but live according to it. We are weak, O Lord: vouchsafe unto us strength, that we may be able to discharge the solemn duties for which we are accountable to Thee. Lord of our life! draw our hearts wholly unto Thy service, and enlist all our energies in the cause of truth, that we may do nothing in opposition to Thy will. Help us, O help us, Father of Mercies, for without Thy help all our attempts at progress will be vain. Be Thou our shield and buckler, our light and hope, in this world of trial. Unite us all in one family, and establish universal brotherhood among mankind, that the lives of all may be consecrated to Thee and to Thee alone. From the inmost depths of our hearts may praise and thanksgiving rise unto Thy holy and dear name, now and for ever!

THE BRAHMO SOMAJ VINDICATED.

A FEW days ago a lecture was delivered, in the Hall of the General Assembly's Institution, by the Revd. Lal Behari Dey, on "The Calcutta Brahmo Somaj." That the lecture was anything but original is the best that could be said of it. It was a reproduction of the arguments contained in Revd. Dr. Mullen's book on *Vedantism, Brahmoism and Christianity*, and Revd. Mr. Dyson's book on *Brahmic Intuition*. It is always disagreeable to read a thrice-told tale; it is still more disagreeable to attempt to refute a thrice-told argument, as it necessitates a "hunting up" on the upper shelves of volumes long since permitted to retire on the pension list of the age, and rendered unapproachable by accumulated coatings of dust! I do not suppose, therefore, I shall be able to bring forward any new arguments to combat old arguments; on the contrary, I fear, I shall have to reiterate what has been said several times. In fact I should not have undertaken the unwelcome task of delivering what you may regard as a "counter-

lecture" on the Brahmo Somaj but for the importunate and earnest requests of my friends. However, in coming before you to deliver this lecture, I am not actuated by the spirit of retaliation. No, Gentlemen; far from it: retaliation is the bitterest enemy of the religion which we profess, whose very life is *love* and whose spirit is a spirit of charity. I come here to plead the cause of my religion, not to wage polemical warfare — to vindicate the Brahmo Somaj, its history and its tenets, not to indulge in vituperation or revel in scandal. Not that I fear that in the absence of a strong reply, which this most sarcastic discourse on the Brahmo Somaj calls for, its sarcasms or ingenious sophistications could destroy an iota of the truths of our creed. For ridicule and sarcasm, however much they may combine to exert evil influences, can no more tarnish the glory of truth than the uplifted arms of puny mortal can cover the face of that giant luminary the sun, and prevent the world from being illuminated by it. My belief is, that "truth will triumph," argue as we may, sophisticate as we choose—that misrepresentations and prevarications far from injuring one single atom of truth, or depreciating her value in the least, tend only to the discomfiture of her enemy, falsehood. (*Hear, hear.*) Gentlemen, what I intend to do this evening is simply to conjure

up to your mind a true picture of the Brahmo Somaj, painted in its truest colours, in order to guard you against the errors and misrepresentations with which it was disfigured and set before the public. I am painfully convinced that the Lecturer achieved marvellous success in his attempt to hold up to the derision of a misinformed public the creed of the Brahmo Somaj, which, far from being honestly rendered and faithfully portrayed, was clothed in foul misrepresentations, miserably caricatured, and set forth crimpled and distorted—a very giant in man's clothes! (*Hear, hear.*) Gentlemen, you will allow me to say then that my object is not *offence* but *defence.* I desire to defend the Church to which I belong: to vindicate the honour and reputation of the leaders of the Brahmo Somaj, on whom obloquy was attempted to be hurled; to vindicate the doctrines and the history of the Somaj from unwarrantable misrepresentation. (*Hear, hear.*) I shall be obliged, in so doing, to make, now and then, passing allusions to Christianity, its history and creed, in order to draw such lessons from comparative history and comparative theology as may help us in the discovery of truth.

The Lecturer levelled a series of unjustifiable and groundless charges against the Somaj, attempting more to drown it with a torrent of ridicule, wit and sarcasm than to argue away

its doctrines in a serious and argumentative style. I shall, therefore, be compelled in my reply this evening rather to discuss and remove the grounds of ridicule, which were sought to be established by means of the grossest exaggerations, than to offer anything like a philosophical exposition of our theology. The charges brought against the Brahmo Somaj may be arranged under three heads, *viz.*:—

First.—Brahmoism is a religion of fluctuating opinions, and, therefore, no religion at all.

Second.—Common Sense is not sufficient to give man saving knowledge of God.

Third.—The Brahmic theory of Atonement is absurd and pernicious.

Now, Gentlemen, first, in regard to the alleged fluctuations of the opinions of the Somaj, I have to draw your attention at the outset to an important point,—I mean, the difference between *fluctuation* and *progress*. That fluctuation is one thing and progress quite another thing, is, I believe, above all cavilling and controversy. I have in my hand a copy of *The Indian Reformer*, in which I find reproduced the first portion of the lecture. The Lecturer thus argues:—

"Now, Gentlemen, I trust I shall be the last person in the world to find fault with a man for conscientiously changing his opinion. If a man is honestly convinced of the falsity

of certain opinions, and of the truth of certain other opinions, and if he abjure the former and embrace the latter, so far from condemning him, I should admire his honesty and sincerity. But," he proceeds, "if the man in the case supposed were to change his opinions periodically as he changes his *chapkan* or his *dhutee;* were the fluctuations of his opinions to keep time with the phases of the moon, I should be justified in saying of that man, that he had no fixed principles at all. But what are we to think of men who, while setting themselves up as the religious instructors of the illiterate multitude and the reformers of their country, are not agreed among themselves as to the very foundations of their faith?—who make organic changes in their religious principles in the course of every five years?—and modify their theological belief according to the fashion of every varying hour? Can you have confidence in such men? Whatever others may do, for myself, I confess, I can have no confidence in such men. Such religious weather-cocks do not suit me. They are like those, described by an old writer, who were 'carried about by every wind of doctrine.' I like the rock on which I can tread firmly and securely. I do not like the drifting, the treacherous sand. A religion of fluctuating opinions is no religion at all. For what *is* religion? Is

it not that which binds us in duty and in love to our Father and our God? But how can a congeries of loose and ever-shifting opinions exert any the least influence upon our conduct?"

Gentlemen, I apprehend that the passage I have read to you, when applied to the Brahmo Somaj, appears self-contradictory, as the principle which the Lecturer lays down in the first two sentences runs counter to what follows. Had he only said, "I would be the last man in the world to find fault with a person for conscientiously changing his opinions," one would have admired his magnanimity. That changes have taken place in the Brahmo Somaj is a matter that nobody gainsays; but it is astonishing how the Lecturer glides on from the fact that changes have taken place in the Somaj to the exposition of the case of a man who changes his opinion periodically without any religious principle! (*Hear, hear.*) The question is not whether any change did take place, but what was the spirit in which the change was undergone. Now, that is the question which I should very much like the enemies of the Somaj to answer. Did the Somaj ever change its theological opinion for any motive of party or interest, for mere fashion's sake? Can it be said that the changes that have taken place did not take place

conscientiously and as the workings of conscience alone? (*Deafening applause.*) Gentlemen, I admit the charge of change, but I scout the charge of fluctuations. I believe, and shall prove presently, that the Somaj has changed its opinion "conscientiously," and deserves credit for "honesty and sincerity."

The Vedic doctrines, which were believed at one time, remained only so long as they were considered conformable to reason; the moment it was discovered that some of them were erroneous and fallacious, then rose up the Somaj, and, with conscience as its guide, flung away what was erroneous and fallacious, and retained what it conscientiously believed to be true. This is progress, Gentlemen, and not fluctuation. (*Hear, hear.*) Do the changes, I ask, that have taken place in the Brahmo Somaj resemble the constant and ceaseless fluctuations of the boisterous sea, the alternating ebb and flow of the tide, or the onward march of progress? (*Hear, hear.*) If it can be proved that the Brahmo Somaj, like a ship on the ocean, without rudder or compass, has been incessantly tossed up and down the waves of controversy and carried to and fro by the breeze of opinion:—if it can be proved, I say, that the Brahmo Somaj, after professing certain opinions, changed them, adopting others quite the contrary, then abjured them and went

back to the opinions it first held, then threw off these a second time and betook itself to others more erroneous:—if it can be proved that the movements of the Somaj were like the reelings of a drunkard or the eccentricities of an idiot:—if, indeed, this could be proved, then certainly I would admit, in reference to the creed of the Brahmo Somaj, it is "a congeries of loose and ever-shifting opinions," which "cannot exert any the least influence upon our conduct." (*Deafening applause.*) But, Gentlemen, is every step towards truth to be stigmatised with the term "fluctuation"? Is the advance of progress to be styled the opinions "of every varying hour"? The career of the Brahmo Somaj has been one of progress, not of progress and retrogression, but steady, onward progress—a career of conscientious conviction and belief in spite of all inducements to conservatism. (*Hear, hear.*) Doubtless, it is very hard to repudiate long standing usages; associations of old institutions, however ridiculous or obnoxious, are oftentimes irresistible; old laws, old customs, privileges stick to us with unflinching tenacity; yet, by the grace of God, the Brahmo Somaj, as soon as it arrived at the conviction that a particular opinion was not right, immediately abjured it —that very moment the opinion was drowned with the cry, "Away with it, away with it." (*Deafening applause.*)

Gentlemen, in reviewing the history of the Somaj, we find that in the earlier times the Vedas were held as the divine and infallible guide in matters of religion, and all Vedic doctrines received at least tacit acquiescence. In the succeeding age, we find the basis of the Brahmoism to be the Revelation of nature. Thus undoubtedly there has been an important change in the basis of the creed of the Brahmo Somaj; and its history embraces two distinct periods. But it is the fashion with many to urge that there have been daily and hourly changes, so that to count upon any particular doctrine with certainty is impossible. In the words of the Lecturer, the Brahmos "make organic changes in their religious principles in the course of every five years, and modify their theological belief according to the fashion of every varying hour"—as if there have been endless doctrinal changes and epochs in the history of our Church and that there never was anything like *principle* in it. (*Hear, hear—deafening applause—a single dissentient voice.*) I am here, Gentlemen, and in the name of open, unreserved and free discussion, I challenge any one here present to come forward and prove that the Brahmo Somaj is guilty of capriciously modifying its belief, without any fixed principle, according to the fashion of every varying hour. I challenge you to come forward: if you like,

accept the challenge. (*No one steps forward.*) That will do. (*Outbursts of applause.*) I have said that during the first period the Somaj believed in the Vedas as an infallible authority, as the letter of Babu Debendro Nath Tagore, published in *The Englishman*, bears testimony. That was the age of Vedantism, or the religion of the One God, as set forth in the Vedas. In such books as "Vedantic Doctrines Vindicated" you will at once find that the creed upheld was Vedantism, and not Natural Religion, except so far as the worship of the One True God was concerned. It is not very difficult to assign the time when Vedantism fell. It was after the return of the four Pundits from Benares, the "holy" seat of Vedic lore, whither they had been sent for the purpose of being indoctrinated in the knowledge of Vedas, that a change came over the religious belief of the Brahmo Somaj. These four gentlemen studied the four Vedas respectively for about two years, and returned after having acquired a pretty good knowledge of Vedic theology. With their assistance Babu Debendro Nath Tagore instituted a close and rigorous examination into the doctrines inculcated in the Vedas. Hitherto, the Vedas had exercised absolute and undisputed authority as a Vedic ascendancy. The result of the investigations of Babu Debendro Nath Tagore and the four Pundits proved fatal to the Vedas. Where

all was thought to be truth, and nothing but the truth, there now appeared creeping out errors and fallacies. What once was supposed to be wholly true was now found to be partially so. Such was the work which Babu Debendro Nath Tagore consummated by directing his natural reason manfully to the exposition of the Vedas. Thus the Vedas were deprived of their assumed prerogative of infallibility; thus Vedantism fell to the ground, and the religion of the Brahmo Somaj became Natural Religion. Gentlemen, I have given you the *time*, and you perhaps want to know the immediate *cause* of this transition: you will perhaps ask me why is it, and how came it to be, that only after the return of the four Pundits, the authority of the Vedas was shaken, and this natural Intuition of yours that you glory in revealed itself for the first time? Gentlemen, my answer is plain. That the Vedas were permitted so long to reign with supreme authority seated on the throne of infallibility, and were not deposed earlier, was owing to ignorance. Gentlemen,—ignorance rather than conviction resulting from a full knowledge of the subject. I say, the moment, through proper inquiry, conviction dawned in the mind of Babu Debendro Nath Tagore, that moment was consummated the downfall of Vedantism; there was no doubt, no wavering, but instant action, determined

and effectual. The particulars of the transition may be briefly related. Babu Debendro Nath Tagore one day accidentally fell in with a stray leaf of a Sanskrit book (the *Ishopanished*). He naturally felt anxious to know what it was, but alas! the characters were unintelligible to him, as he was a stranger to Sanskrit literature. He therefore had recourse to a Pundit and got the passage explained by him; he was so much impressed with its excellence, that he at once applied himself to the study of Sanskrit. How precious must that volume be, he said within himself, of which this passage is but a fragment! He was indefatigable in his studies and researches, and he made considerable progress, his heart anticipating the greatest joy, and his enthusiasm doubled up to the straining point, for the time was approaching when he should be able to dip into that ocean of saving truth, a few drops of whose water had done him so much good. The more he read, the greater was the progress of his soul in truth and piety. With a view to spread a knowledge of the theology of the Vedas among his countrymen, he sent four Pundits to Benares, of whom I have said before, to be initiated in the Vedas, in order that they might disseminate far and wide that saving knowledge of the One True God which had given to him almost a new life. But, alas! little did he know

of what was to come; little did he know what that portion of the Vedas was which he had not yet explored! His anticipations were frustrated, and instead of joy and hope came bitterness and disappointment! The return of the Pundits and his subsequent investigations with their aid quite convinced him of the errors of the Vedic system. There was a terrible strife—the strife of conscience against associations of mind and place; duty against prepossessions; truth against cherished convictions. But conscience triumphed over all—(*Hear, hear*) —the Vedas were thrown overboard by Babu Debendro Nath Tagore; and the Brahmo Somaj bade farewell to Vedantism. (*Hear, hear.*) Gentlemen, would you call this fluctuation? or would you not rather say that this indeed is a triumph of conscience, and conscience alone—a victory over error and darkness effected by candid inquiry and a love of truth? Would you tauntingly speak of it as the wavering of an *unprincipled* man? Would you point at it the finger of ridicule? Would you not rather "admire the honesty and sincerity" of the Somaj for *conscientiously* changing its opinion? What is there to laugh at in this plain truth: the Brahmos at one time believed in the Vedas as their infallible, unerring guide in religious matters, and now, having found out their mistake, believe in nothing but the truth of

Natural Religion? Gentlemen, I would have satisfied myself with a few passing remarks only on this untenable charge of fluctuation did I not think it proper to lay bare what the Lecturer would fain wish were permitted to lie underneath the surface:—I mean the motive which brought about the change in the basis of the creed of the Somaj, and the progressive character of that change. Gentlemen, I have shown clearly, I hope, that it was conscience that sent the Brahmo Somaj one further step up the hill of progress. Vedantic Brahmoism was a conscientious renunciation of Puranic idolatry and intuitional Brahmoism a conscientious overthrow of the infallible authority of the Vedas. In the history of the Brahmo Somaj you thus behold Progress and Principle. You will also admit, I hope, from what I have said in regard to the circumstances which brought about the fall of Vedantism, that this change was due more to the closer study of the Vedas themselves by Babu Debendro Nath Tagore than to the influence of the anti-Christian works of accidental Deists, as has been said: for though the Vedas were no longer regarded as the basis of Brahmoism, and their errors and absurdities were abjured, the good things in the superstructure were retained and continue to this day: and the *Brahmo Dharma* book of the present day contains the truths

of the Vedanta with natural reason for their basis.

I ask you, Gentlemen, whether the charge of fluctuation brought against the Brahmo Somaj by the Lecturer does not apply with full force to the history of Christianity, and, if so, whether, on that ground, Christianity is to be called "no religion"? Come, Gentlemen, and I will show you different "phases" of Christianity. I will accompany you to lands and times where and when you would find things quite different from what you see at present in enlightened Christendom. I will show you when heresies and schisms and sects unworthy of the name of Christianity—aye, many of them abominable—triumphed in the very centre of Christendom. But is that any reason that I should argue that Christianity is wholly untrue? No; you would immediately say—look at the Reformed Churches. And so with the religion we profess. If the past history of Brahmoism is to be brought as an argument condemnatory of its pure character to-day, then indeed might we bring forward the early history of Christianity to condemn Christianity, because, in past ages, it underwent changes, doctrinal and practical, against reason and common sense—changes even in the essential articles of faith. Consider the case of the Adamites, that irreligious and immoral race, among whom adultery prevailed

to an alarming extent; yea, their horribly corrupt practices had the sanction of their Christianity, by which they supposed they had been restored to a state of innocence in which they might wantonly revel in licentiousness. In their creed, lust and incest were no sins, marriage a superfluity, and adultery and unreserved voluptuousness quite innocent. Again, if at this day we travel from England to Rome, we would see just as striking a change as when we travel from this "city of palaces" to the holy city of Benares, the very citadel of idolatry. In Rome, we have in the person of the Pope something at once unique and absurd, and in the creed of Popish religion a blending of gross superstition and truth, unsurpassed and unaccountable. We then come to the United States of America. In the Southern States, slavery, that bane of mankind, that accursed evil, is not only tolerated, but supported and vindicated by, extracts from the Bible. (*Cries of No, no.*) I say, Gentlemen, it is undeniable that slavery has received encouragement from Christian ministers in America—the Bible has been pressed to the service of the upholders of that monster evil. (*Cries of No, no, show us the passage.*) Open the Bible and you will see. The fact I have alluded to is a stubborn fact and cannot be gainsaid. Gentlemen, you thus see different ages and countries all professing Christianity, yet, at the

same time, following such an unaccountable variety of doctrines and practices, as to render it impossible to state precisely what Christianity is, in spite of the alleged fixedness of the Bible, or which sect will enter the "Kingdom of Heaven." Far from observing uniformity, we behold innumerable sects, such as the Gnostics, the Adamites, the Quakers, the Protestants, the Roman Catholics, the Trinitarians, &c.—we see *countless changes;* so that it cannot be admitted that Christianity has continued unchanged amid political, social and philosophical revolutions in all the periods of its history; and yet, I ask you, are we to condemn Christianity, because it has undergone so many changes? We have reverence for the precepts of Christ Jesus, and we are fully aware of the wonders achieved in modern times by Christian nations. Observe the marvellous works of art accomplished by them; look at their canals and bridges and railways and steam-engines. Look at India, how in the hands of a Christian Government, she has been adorned and blessed with numerous useful institutions; look at her mills and manufactories; look at her schools and colleges: all these were introduced by Christian zeal and energy, by Christian gentlemen. All honour to them! Neither our reverence for the truths of the Bible, nor our gratitude to Christian people, is impaired by the fact of Christianity having undergone changes

in the course of its historical development. Because we find so many changes in the religion of the Christians, am I to exclaim in the words of the Lecturer—"Whatever others may do, for myself I confess I can have no confidence in such men. Such religious weather-cocks do not suit me." (*Hear, hear.*) Wherever there is progress and the spirit of truth, there can be nothing to be ashamed of; there can be no scope for ridicule, satire or vituperation.

It has been said that Parker and Newman and the Brahmo Somaj are guilty of stealing God's truths from the Bible and passing them off as their own ideas. Pilfering God's truths! Why, the thing is absurd. Is the Lecturer in jest, or is he serious? If he is serious, I say—do not tarry, but forthwith run after the thieves, the roguish pilferers, the audacious robbers of God's truths—I say, run after them, bring them before the High Court of Theology, and then alas! what should be the fate of these unfortunate miscreants—these pilferers of God's truths? why, they shall be sentenced to be incarcerated in the Great Jail of *Salvation!!* (*Deafening applause—cries of Hear, hear.*) Yes, the Jail of Salvation, for having made the best use of the truths of the Bible. Their crime is heinous, and must be adequately punished: they have sung with David his beautiful psalms; they have responded to the stirring exhorta-

tions of Jesus. Yes, for all this their sin is grievous; they stand before us convicted—dishonest pilferers of God's truth!! (*Thundering applause.*)

No shame, Gentlemen, that we should call men like Parker, pilferers of God's truths in this sense. Theodore Parker, Francis Newman, and others have studied the Bible, but their occupation is not to pass off the truths which they found in the Bible as discoveries of their own mind, but as GOD'S TRUTHS, as truths written by Him on the heart: they have not circulated them as truths coined in their own mint with the impress of Messrs. Parker, Newman & Co., but they have spread them as the truths of God with the stamp of divinity on their face. If Christianity is not the truly benevolent mother that would have the whole world seek protection under the wings of God's truth—universal and natural truths common to all—then perish Christianity! All truth is God's truth, and therefore common to us all; as coming from our Common Father it becomes our common property, and we are privileged by birthright to use it, wherever it may be found. (*Hear, hear.*) Why then this trash? Why all this fuss about pilfering God's truth, as if a copyright existed of this same God's truth in the General Assembly's Institution! Why then all this ridicule? Truth is no more European than

Asiatic, no more Biblical than Vedic, no more Christian than Heathen: it is no more yours than mine. Because intuitive truths are in the Bible, it does not follow that they belong exclusively to an "elect" race, and that the rest of mankind have no right to use them. Because those truths tally with natural reason, consist with the voice of nature within, it follows that every man has the right to use them, for they are God's truths, they are the truths of nature. (*Hear, hear.*)

Gentlemen, I desire to say a few words on the charge of arrogance and self-sufficiency which has of late been frequently advanced against the Somaj. The Brahmos are arrogant and conceited men, and their religion is essentially a creed of self-sufficiency:—this gratuitous assumption, if it shows anything, evinces the sad ignorance of those who are bent on vilifying the Brahmo Somaj, of the nature of our creed. Let them say what they please, and charge us with arrogance ever so long, the character of our church remains unaffected under their feeble attacks. Gentlemen, if the Brahmo Somaj inculcates one principle more than another in the minds of its followers, that principle is humility. Humility is one of the vital principles of the religion of the Brahmos. If there is any man here truly impressed with the spirit of inquiry, let him, after a cool and dispassionate perusal of

our sermons and theological discourses, and a careful inquiry into the character and morals of the Brahmos, say whether they are a set of conceited and arrogant men. To say that Brahmoism inculcates self-sufficiency is to say an untruth. That religion is not and cannot be a religion of arrogance and self-sufficiency which acknowledges prayer to be indispensable to faith and salvation. Prayer is the very pedestal on which, it must be admitted, Brahmoism rests: it is a Brahmo's only hope, his only guide in the world. And what is prayer but the mother of sincerity, humility and meekness? Let it not be said then that we Brahmos are conceited and arrogant men: that we believe our souls to be self-sufficient! We admit as fully as anybody else the imperfections of man, his weakness and his liability to sin, and the impossibility of mere human agency to secure salvation. We firmly believe that He, who is our Creator, is the only Dispenser of salvation. From Him, and Him alone, we hope to receive the spiritual blessings we are in need of. To Him, who is the God of Love, of Truth, of Salvation. Brahmoism teaches us to pray humbly and earnestly. Pray without ceasing, pray day and night, and knowledge, piety, strength and faith shall abound in life: such is the voice of our religion. But how different is the picture of it drawn by our friends? Brahmoism makes salvation depend

upon the unaided faculties and energies of man, and a Brahmo is taught to believe that he is omniscient, infallible, and self-sufficient! That is simply a ludicrous caricature. A Brahmo is but a man, and Brahmic nature but human nature. Certainly the Brahmo Somaj is strong, but its strength cometh from the Lord; it trusts not to kings or princes; its dependence is placed on prayer; its doctrines are imperishable, immutable truths, which are sufficient for salvation, but these truths are revealed by the Lord through natural reason. A Brahmo is an humble child of the God of truth; a prayerful worshipper of the God of salvation. Meekness is the ornament of a Brahmic soul, trusting and absolute reliance on God its life-blood. Gentlemen, I say with emphasis, that the Brahmo Somaj is above the charge of arrogance; the Brahmos have not the remotest idea of self-sufficiency. If faults you discover in them, and faults they have many, raise your admonishing voice, and the Brahmos will listen with child-like docility. But do not, for your own sakes, for the sake of truth, call the Brahmos a set of arrogant and presumptuous men, who are eaten up with conceit, and ignore, theoretically and practically, the necessity of Divine aid. Humble yet firm in reliance on the aid of God, weak yet strong to the assurance of Divine mercy, the Brahmo Somaj has always progressed with prayer in one hand and con-

science in the other, and for each step it has taken in the path of progress it has chanted glory unto God.

We come now to the subject of Intuition. Those who have studied with some degree of attention the phenomena of Christian polemics in Bengal of late must bear testimony to the fact that there has been a general attempt to laugh away the basis of Brahmic theology. Intuition, Intuition, Intuition, is the cry everywhere. Christian Missionaries, and even convert lads who have no philosophic knowledge, have been heard to speak of it in the most taunting fashion, as if it were mere trash! They make merry with the word Intuition. In fact, the grossest misconceptions prevail here in regard to the true nature of the Intuition. Intuition, says one, will give the Brahmo not only salvation, but food to eat, water to drink, clothes to put on, gas-lights and a conservancy system. And I know not what else! it is a Holloway Pill which remedies all their complaints! (*Hear, hear.*) Intuition, says another, is but another name for omniscience, and it will make the Brahmos so many gods! Where the spirit of such sweeping sarcasms does not reign, it is gravely insinuated that Intuition is a fallacy, a figment of the imagination, the hobby of the youngsters of Jorasanko, something not consistent with philosophy, a peculiar dogma of Brahmic brains!

Gentlemen, as this subject is of vital importance to us as affecting the very basis of our theology, it is necessary to consider whether this Intuition is really what it has been represented to be, an irrational crotchet of the unphilosophical witlings of Jorasanko. Is Intuition inconsistent with philosophy? Is common sense no doctrine of true psychology? It may not be strictly right to treat the subject philosophically before a mixed audience like this, but still, since the Lecturer lays some stress on common sense, I think I shall not be going out of my course if I say a few words on the philosophy of common sense. Sir William Hamilton, in his edition of Reid's Works (Appendix A.), treats on the doctrine of common sense in the most philosophical way, and proves its validity on the accumulated testimonies of innumerable philosophers of ancient, as well as modern times; and it will at once appear that the common sense we speak of is not the common thing used in worldly transactions which the Lecturer speaks of. When people talk of common sense, it seems easy enough—it is to be found in every corner and bye-lane and market-place. But in philosophy, common sense has a deeper signification than the Lecturer seems to know. Common sense is one thing and the philosophy of common sense is quite another thing. The philosophical doctrine of common sense is not the common

sense said to be picked up in the streets, but the psychological evolution of the truths and principles of intuitive consciousness. You will also find in Reid's works an elaborate dissertation on this very common of common things, common sense, and you will no doubt be struck with the difference between the common sense of the Lecturer and that which is the basis of our religion.

Our object in upholding and vindicating the doctrine of common sense is, that we want to substantiate the intuitive truths which constitute the first principles of our religion by an appeal to psychology. These intuitive truths may be demonstrated to be veritable facts of intuitive consciousness, for philosophy, in so far as it is a legitimate exposition of our natural cognitions, cannot be at variance with Natural Religion; on the contrary, the philosophy of intuitive consciousness, or the doctrine of common sense, involves the philosophy of Natural Religion. Impressed with these ideas, we have made inquiries and researches, and the result has always been a firm conviction that, whatever different schools and sects of philosophy might say, the voice of true and catholic philosophy is all but conclusive as to the validity of the essential truths of Natural Religion. Besides the two great philosophers already named, several distinguished thinkers, such as Kant, Cousin,

Morell, M'Cosh, have clearly admitted the existence of natural and catholic truths or common sense in the human mind, not deducible from, but anterior to, reasoning. An outline of the first truths of ethics you will find in that popular work, Abercrombie's "Moral Feelings," used in the lower classes of our colleges. In fact, all philosophy is but a striving after Intuition, and the history of philosophy unmistakably proves that mental science is gradually coming round to the unity of doctrine of common sense. If you study the history of philosophy, you will no doubt find that, though the philosophical world has been pulverized into numerous sects maintaining different and sometimes contradictory opinions, humanity, on the whole, has been progressing towards a system of catholic philosophy. The only true explanation which may be given of the endless variations and wide diversities of philosophical theories lies in the fact that philosophy was not originally established on first truths, that either these truths were ignored, or assumptions and wild vagaries of imagination were held as necessary and constitutional truths. Sensationalism, Idealism, Scepticism, and Mysticism promulgated their contending doctrines and landed in absurdities in consequence of their departure from Intuition. They rambled this way and that way in quest of truth, and though some truth there was in each,

yet differences there were many, for they recognised not the common truths of mind, on the platform of which alone catholic philosophy can be upreared. Thanks to Reid, Hamilton, and others, the validity of common sense has been scientifically established, and its revelations held to be indisputable and incontrovertible. The inauguration of eclectic philosophy is already a fact in the philosophical world, and serves to inspire us with the hope that, side by side with catholic philosophy, will reign catholic religion, that natural religion and natural psychology will triumphantly rise in harmony from the conflicts of contending sects.

In vindicating the doctrine of Intuition, I am far from insinuating that the views of the philosophers who uphold it exactly tally with our own. This much I desire to assert, that in some form, under some name, and to some extent, Intuition has been admitted to be a fact of consciousness by almost all distinguished thinkers. Different names have been given to it, such as spontaneous reason, practical reason, *a priori* cognitions, common sense, first truths, corresponding with the particular characteristics of Intuition, specially recognised by the philosophers who gave those names, such as spontaneity, catholicity, originality, &c. But such differences of opinion in regard to name are immaterial so long as the existence of Intuition is

admitted. Nor would it at all affect the argument to say, that those whose testimonies we cite were Christians, and cannot be supposed to have said anything in support of our religion. The question is not whether any of the philosophers I have mentioned sanctioned Brahmoism, but whether Intuition is a philosophic fact or not. I shall prove hereafter that the religious truths which Intuition reveals to us are likewise *saving* truths.

The doctrine of common sense is, therefore, not only true philosophy but catholic philosophy; it is not the peculiar doctrine of a peculiar sect, not an ingenious theory invented by Jorasanko "witlings" to give a dignified aspect to their peculiar theology, but the unity of philosophic truths, a code of universal beliefs supported by the testimony of consciousness. You cannot ignore first truths, they are above cavilling; all the scoffings and sarcasms of Calcutta Christianity will not be able to exterminate them. Unassailable, then, is that system of religion which stands upon first truths. To say that our church rests upon Intuition is to say that it rests upon an immovable rock which the wind of opinion cannot shake, the blast of controversy cannot demolish. For, if the Intuitions are veritable facts of consciousness, the same must be predicated of religious Intuitions. The religious truths which constitute the foundation of a

Theist's creed, inasmuch as they are intuitive, challenge the unquestioning assent of every philosophical mind; they carry in them the authority of nature and the stamp of a Divine Author. The Reverend Principal Tulloch, a distinguished Christian philosopher of the present age, has given a beautiful exposition, in his prize-essay on Theism *a priori* or intuitive evidence of God and His attributes. With wondrous clearness, and in the most scientific manner, he has drawn out a complete set of proofs from intuitive consciousness in support of Theism or Natural Religion, and has proved successfully that the human mind intuitively, and "*independently of written revelation*," arrives at the knowledge of God as the Infinite Creator of the universe, Omniscient, Omnipotent, Omnipresent, Eternal, All-holy and All-good, the Supreme Moral Governor. If it is admitted, then, that these fundamental truths of our faith are the revelations of Intuition, not the results of Bible-reading, not the conclusions of reasoning deduced exclusively from external data, but truths implanted by God in the mind and constituting the original furniture of every soul, I challenge any one to philosophically redargue the basis of our religion. I invite, Gentlemen, your special attention to the valuable work of Tulloch, and I assure you that, if you study it, any amount of pains you might bestow upon it

would be amply repaid. Those who have studied that book will, I am sure, admit that "Brahmic Intuition," far from being a Brahmic crotchet, is a fact of philosophy even in a Christian point of view. If it is true, then, that the fundamental truths of Theism are the first truths or Intuitions, who is there in this assembly that would venture to speak aught against the basis of Brahmoism? (*Hear, hear.*) It has been falsely inferred from the fact of our attaching so much importance to intuitive truths, that Intuition is the whole of our religion—that we Brahmos are born with a full and complete system of theology and ethics engraven on the heart—yea, that our Intuition is co-extensive with truth, and that we know everything! It has been said in several quarters that we are above all external influences, above books and teachers; and our Intuition is "omniscient"! It is indeed humiliating to take notice of such caricatures, advisedly and foolishly got up to ridicule our church. Intuition is simply the *basis* of our religion, the *primary source* of our religious knowledge: this knowledge, again, lies potentially in the human mind, and needs awakening in order to be revealed and apprehended in actual consciousness; hence arises the necessity of external influences, as occasions for calling forth the latent intuitions of the mind. We are far from believing that these influences *create*

intuitive truths, that we have derived them from the Bible or Christian tracts, for they are primitive and underived. Education is necessary, not that it may put Theistic truths into the mind which were not there previously, but that it may develop the truths already existing there, and, with the aid of sound logic, constitute a complete and scientific system of natural theology. We must reflect, in order that we may evolve intuitive truths, or else they will remain mere potentialities. We are not above education, nor do we ignore the influences of the material world; but certainly we are above the erroneous notion prevalent among our Christian friends, that the intuitive truths of Brahmoism have been derived "directly or indirectly from the Bible": we ignore the dogma of borrowed Intuition. Intuition is our revelation and likewise the evidence of that revelation. The voice of Intuition is the voice of nature and therefore the voice of truth. I freely acknowledge that we have imperfections; but our faith in the infallible truths of intuitive revelation is strong and firm.

Gentlemen, is it not strange that sensible men in this enlightened age should deny the originality of intuitive ideas of God, and entertain a notion so transparently absurd as this: the Bible is the primitive source of our "conception of God"—the attributes we ascribe to Him we have learnt from that book—yea *all* the

good that is in Brahmoism is borrowed either directly or indirectly from that Bible"! Such a theory evidently assumes—with what logic I know not—that the belief in Bible-revelation precedes the belief in God, that God must be known to exist *after* the Bible has been admitted to be the word of God!—that His intelligence too must be believed *after* the Bible has been admitted to be a communication of knowledge from Him! Nor do I know how any one can safely open the pages of that book, and accept its doctrines for the purpose of salvation, unless he believes already that God is Good and Holy, and not a deceiver, else every word of that book might be suspected to be a lie and a snare. Thus the very premises from which the Christians syllogistically draw out their conclusions, *viz.*, that the Bible is the Word of God, and whatever it says should be accepted as truth unto salvation,—involve the ideas of a Living God, a God of Intelligence, Goodness and Holiness. Thus even Christianity pre-supposes Intuition, and she ought to be ashamed of those of her ministers who would refer our knowledge of God wholly to written books, and thereby demolish the very pillar of their creed. It is also historically certain that intuitive knowledge of God existed long before the birth of Jesus, long before the Bible came into existence; that pious men in early ages uttered truths which meet with re-

sponse in the Natural Religion of the present age. It is necessary, therefore, that Christian gentlemen, instead of reiterating the absurd dogma of the fallacy of Intuition or laughing at the basis of our religion; instead, I say, of troubling themselves any more about the real *source* of our religious knowledge, should inquire into the *character* of that knowledge; and, if they are convinced that our ideas of God are true and unobjectionable, let them leave us alone that we may follow Intuition, and worship and serve that One True God whom it reveals in the depths of our consciousness, as the Creator and Saviour of all, the ever-present and living Reality.

True it is, that to Christianity we are, to some extent, indebted for our theology; but this admission does not go to make the Bible the source from which our religious ideas have been borrowed. That the precepts of Christ have exerted marvellous influence on the world no one will deny, nor will it perhaps be doubted that that influence had much to do with the Brahmo Somaj movement in India. The simple truth is that Christianity is chronologically, but not psychologically, anterior to Brahmoism. The numerous stages of development through which humanity advances are but concatenated links in the chain of progress: the past influences the present, and the present the future. We see

to-day the issue of the various events which transpired yesterday, and the seed of the harvest which will be reaped to-morrow. As in philosophy, politics, science, commerce and manufacture, so in theology, the world is moving onward, not backward. That progress may be slow—for as a great thinker has observed, "centuries are but minutes in the history of nations"; still it is steady progress. What the world was in regard to knowledge and civilization, a century ago, appears insignificant when compared with what it is to-day. It is, therefore, no less obvious that a Brahmo of the present day should abjure the errors and prejudices which Socrates or Plato entertained, than that a lad of the General Assembly's Institution should solve problems in a trice which staggered the mighty intellects of Newton and Galileo. The accumulated learning and experiences of the past are at our service and must guide the world now and hereafter. Hence it is that not only the Brahmo Somaj, but all religious movements of the present age, are immediately, or remotely owing to Christianity and all churches that preceded it. It is impossible for the present age to disclaim all connection with or dependence upon the past: it is impossible for us to deny the strong claims which Christianity has upon our gratitude. Honour, all honour to Christ Jesus for paving the way to civilization;—for the salutary in-

fluences of His precepts on the world!—not for the origination of the truths of Brahmoism. Christianity has prepared the world for the Brahmo Somaj, but has not given birth to Brahmoism.

Gentlemen, the Lecturer, not satisfied with the groundless charges which I have already noticed, proceeded to give the finishing stroke to his caricature of the Brahmos. Whether in the fury of indignation, or the exuberance of blind zeal, or the recklessness of inveterate antipathy, he informed the public, without the slightest scruple or hesitation, that the Brahmos, in regard to ever-shifting-opinions, are second only to Atheists! Really, this is an outrage on our feelings and consciences. Lives there a Brahmo who could submit to such an insulting comparison, such a grave impeachment on his character? Like Atheists we change our opinions! Atheism likened to Theism! (*Hear, hear.*) What Atheism, killing Atheism, compared to life-giving Brahmoism! What resemblance Atheism bears to Brahmoism, I am at a loss to understand. As well might you compare darkness to light and untruth to truth. Has Brahmoism ever denied the existence of God? Has it ever given up the worship of the God of Salvation? Is there anything in it like the untrammelled recklessness of an Atheist? Really, there is something preposterously absurd in the

assertion: "if license of unbounded speculation be a mark of the liberality of a creed, then it must be confessed that the creed of the Atheist is the most liberal in the world; and to the creed of the Brahmo the second place may justly be assigned." Thus Brahmoism, in respect of "unbounded speculation," is second only to Atheism! —The *liberty* of the former is identical with the *license* of the latter!! Christian Missionaries, do not, for truth's sake, dishonour our sacred church by instituting such vulgar comparisons; call us anything you like; tell the world, if you choose, that we are men labouring under some great hallucination, that we are deluded fools, arrogant and self-sufficient men; I say, call us what name you choose, but pray do not, for the sake of God, liken us to Atheists—to men who do not believe in the existence of God, who indulge in blasphemy and irreverent scoffings, who scatter moral obligation and the next world to the winds—who, in short, delight in having no principle. (*Hear, hear.*) Rest assured, that our faith in the Holy God is firm and unyielding, no less so our belief that without Him life is but death, and happiness, misery; there is not a little in our creed, I say, of that license which constitutes Atheism. Christian friends! rebuke us for our failings, chastise us for our sins, extend to us your helping hand, and lead us to piety and truth, teach us to love God the more, we shall listen to you with all

humility, but never oh! never, compare us to Atheists. Rather subject me to the most excruciating tortures and drag life out of me than compare my religion to Atheism. (*Hear, hear—deafening applause.*)

Gentlemen, I now proceed to consider the arguments advanced against our Theory of Atonement and Salvation. I believe the Lecturer, while expatiating on the mode in which the Brahmos seek expiation of their sins, gave a rather imperfect picture of Brahmic repentance. We do believe that repentance is atonement, but that repentance is not the lip-repentance he speaks of, but genuine, sincere repentance. What is repentance? Is it a mere confession of sin?—Is it saying to God, I have committed sin, be pleased to forgive me?—Is it a mere promise of future repentance, which says eat, drink, and be merry to-day, to-morrow be sorry, and think of Heaven? Does Brahmoism say to the sinner, —Grovel in the mire of iniquity to-day, to-morrow repent and rise? No, far from it. That is Brahmic repentance which fills the soul with the intense agonies and insufferable pangs of remorse; which burns like the "hell-fires" of the Poet, and consumes peace and joy and gladness; which causes restless days and sleepless nights; converts prosperity unto adversity, mid-day light unto mid-night gloom; which continues to torment the sinner here and hereafter, till,

in the intensity of agony, he foregoes his sins. That is Brahmic repentance, which by effecting sincere contrition and hatred of sin, actually cures the diseases of the soul, and without which none can be saved. Brahmoism ever and anon says to the sinner—Repent sincerely for the sins you have committed until you can effectually get rid of them, and come to the feet of God, THE GREAT SAVIOUR; and there, prostrating yourself, pray to Him that He may give you strength and faith, and save you from sin. True atonement means to be *at one* with God; true repentance, by delivering us from sin, brings us back to God; hence our belief that "repentance is atonement," yea, the only atonement possible.

But my Christian friends will ask me, how does a Brahmo reconcile the justice and the mercy of God? We believe that the justice of God requires that the sinner must be punished, and His mercy, on the other hand, demands that the sinner should be saved. Saved from what? —from punishment, replies Christianity. To me this seems unintelligible. You admit that the justice of God must be satisfied with the punishment of the sinner, and, in the same breath, you insist that His mercy must be satisfied by the remission of that punishment! A suicidal theory, indeed. Why, this is tantamount to saying that the two great attributes of God, justice and mercy, combat and annihilate each other. Justice

rises up to punish the sinner for his iniquities; but mercy, at the same moment, rises up, cuts down justice, and allows the sinner to go unpunished, so that he remains in the same position as before. (*Cheers.*) No, gentlemen, this is false reasoning. Repentance will save the sinner, says Brahmoism. Save him from what? Not from the punishment due to sins already committed, for Divine justice is immutable and its decrees irreversible, but save him from sin. You may fabricate a convenient theory of atonement, and do what you like; bathe in the Hughly, offer sacrifices, go through baptismal ceremonies, visit a hundred holy cities,—nothing will save you from the punishment you deserve. The moment you have sinned, justice will rise up and say, "Sinner, thou hast sinned, and must be adequately punished!" Overburdened with iniquity, his conscience upbraiding him, such a sinner repents sincerely—for ages, if need be, till he is liberated from the bondage of sin. Here you see justice and mercy acting in unison. The Lord is Father and Judge both. When the Judge has passed the sentence of punishment, the Merciful Father appears before the sinner, and says: "Suffer the pangs of remorse to the utmost measure for the sin thou hast committed,—repent earnestly,—repent day and night, and thou shalt be delivered from sin." This is the sum total of the true theory of atonement. A Brahmo is thus taught

to believe that the Judge who punishes him for his sins is also his Father, and he drinks the cup of retribution, though bitter, knowing that it cometh from the Father, and containeth not poison, but the medicine that healeth. (*Hear, hear.*) In God's moral government, justice makes punishment necessarily and inevitably follow the commission of sin; mercy makes that punishment remedial, and inflicts it on the sinner for the sake of amendment. Thus, Brahmoism not only reveals God to me in the inmost depths of my heart, but assures me that He whom I worship is my Father and Mother and Saviour; that He who gives us food and raiment will open the gates of salvation to all who sincerely repent for their sins, humbly pray to Him, and conscientiously discharge their duties to him. When we behold Him in the moral nature, we apprehend not only His Infinite Holiness but His Infinite Goodness, and His moral law appears to us as a law of righteousness as well as goodness. We are thus intuitively taught to worship Him with reverence and love, to obey His moral law consistently and rigidly, and to place thorough reliance on Him. To Him alone we look up for all spiritual blessings —He saveth those who hunger and thirst after salvation.

It has been remarked that the religion of the Brahmos does not teach them to abhor sin. This is a mere assumption. The Brahmos regard sin

as an abomination, and detest it from the bottom of their heart. They believe sin to be a violation of the law of the Holy God, a rebellion against the authority of the Supreme Moral Governor. Can the mind conceive anything more awful than ingratitude to the Beneficent Father, Who is the Life of our life, Who supports us on His everlasting arms, Who clothes and feeds us with more than a father's care, with more than a mother's tenderness, and to Whom we owe our body and mind and all the felicities we enjoy, and Who, in spite of our disobedience, ever and anon offers us pardon and salvation, provided we sincerely repent and prayerfully come unto His feet? Is not the God of Law, the Friend of the poor, the Hope of the helpless, the Protector of the distressed, and, above all, the only Refuge of the sinner? Tell me not, then, that we view the transgression of His law with indifference. Wound not our hearts by saying that we look upon disobedience to the will of such a Father without abhorrence. Oh! how horrid and hateful is sin, how abominable iniquity! How rigid are the injunctions of Brahmoism to turn away from the filthy path of vice, and consecrate the soul wholly and exclusively to truth and God!

Christian Brethren! I humbly beseech you to look upon us in a brotherly spirit. We are all children of the common Father; love and

good-will should, therefore, prevail among us always. Whatever our religious opinions may be, we are certainly entitled to your sympathy and affection. If we are wrong, point out our errors; if we have turned astray, show us the true path; if we have violated the law of God, help us with good counsel; but do not, I beseech you, in the name of brotherly love, hate us—do not revile our church, which is dearer to us than life. Give us your affection, and we shall give ours; thus there will be a reciprocation of good feelings; and sound advice, by whomsoever imparted, will be gratefully received. Let scandal henceforth be gagged, let invective and vituperation be set aside as unworthy to take part in brotherly communications. Let us all love God as our Father, and man as our brother. (*Hear, hear.*)

To Brahmos around me I desire to say a few words. Brethren! As worshippers of the God of Love, it is your duty to love all men as your brethren, and to make charity the ruling principle of your heart. Fling away arrogance and pride, and be humble and meek. Prayerfully rely upon the Lord of Salvation, for without His aid your strength will be but as weakness, and the light of your knowledge as darkness. Pray to Him that He may be your light and life and strength. Pray day and night, "pray without ceasing," pray with humility and sincerity, and with

thorough resignation, and you shall be made strong in the strength of the Lord. Acknowledge your weakness and infirmities, and repent earnestly for your sins, and thirst after righteousness; the God of Salvation will satisfy your thirst. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Accept truth wherever you may find it, and whosoever may give it to you, without prejudice; and act up to it without compromise. Energetically discharge the manifold duties of life, and uphold the banner of truth in the midst of all opposition. In this age of reformation, endeavour to be reformers. Reformer! that is a proud title indeed; but the noble and honest ambition to be a reformer ought to find a place in every heart. What, if you cannot promote great reforms? Reform yourselves, your families and your neighbours; train up your children in the knowledge of God, and educate your wives and sisters. Manfully direct your energies against caste, and pull down the strongholds of idolatry to the utmost extent of your power. There is before you a wide field for reformation, and you who desire to live as the servants of God, go forth and conscientiously fight the battle till the last day of life. It will not do merely to electrify large meetings with eloquent speeches; no, each in his humble sphere must set a bright *example* for others to follow. I should not have

come here, as I have said, but for the importunate requests of my friends; for I believe that the Brahmos have a much loftier and nobler object to accomplish in this age than giving lectures and counter-lectures. A most debasing system of idolatry is stalking over the length and breadth of India, and is doing immense mischief. In the very heart of your families you will find deep-rooted and pernicious prejudices which it is not easy to overcome. To destroy those should be an object of first importance with you. If thus you earnestly and conscientiously discharge your duties to yourselves and to your country, the time will soon come when the battle-cry of reform, raised in Bengal, will be resounded in the high regions of the Himalayas and reverberated in Comorin. Lose no time in idle talk or in polemical discussions. A thousand important objects await your attention. The three hours I have spent in addressing you might have been more profitably spent had we devised some means for female education, or some other work of reform. Go forth, then, Brahmo brethren; live and die preaching the truth that is in Brahmoism. Wherever you may go "heart within and God over-head," victory shall fly round your banners. (*Hear, hear—thundering applause.*)

Look up to the Almighty Father and let us pray:—O LORD, to Thee, and Thee alone,

we look for aid, for Thou art the God of Salvation, our only Hope in this world of temptation. We pray unto Thee, vouchsafe to enlighten our minds and purify our hearts with Thy love. We have assembled here this evening that we may learn the TRUTH which is in Thee. Teach us to love truth, and give us a strong will that we may live according to it. With all humility we approach Thy divine presence, and we prostrate our souls beneath Thy feet; give us, O Lord, knowledge unto salvation. Good God, have mercy on us.

THE CALCUTTA BRAHMO SCHOOL.—I.

IT affords me sincere gratification to perform the ceremony of re-opening the Calcutta Brahmo School, not only because, on personal grounds, it is full of pleasant associations, but because, on public grounds, I consider such an institution to be of vast importance to the spiritual welfare of the country and to the progress of the Brahmo Somaj. Most of you are aware, I believe, that nearly eight years ago, under the guidance and with the co-operation of my venerable coadjutor here present, we founded a Sunday School in this city, in connection with the Calcutta Brahmo Somaj. Our object was to bring together a number of young men, and give them a regular course of instruction in Brahmic Theology and Ethics. Week after week I and my coadjutor used to deliver lectures on these subjects, which, I must say, were duly appreciated by our auditors and conduced to their mental and moral improvement. We had every reason to congratulate ourselves on the fruits of our humble labours, which even exceeded our most

sanguine expectations. Of about fifty regular students more than twenty creditably passed the periodical examinations, obtained testimonials of proficiency, and went forth into the world with sound ideas of religion and morality, lofty aspirations and an improved tone of thought and character, of which they have since given abundant proofs in their daily intercourse with the world. Through them and others who used to attend the School only now and then, a salutary influence was also produced on the Brahmo community in general. Some of the ex-students have also become missionaries of our holy faith, and are engaged in communicating to others those truths in which they had been originally indoctrinated in the School, and which they subsequently developed by their own mature reflection and practical experience. I am glad to see some of them before me. It cannot be denied, therefore, that the School was a success. However, it was closed after three years, as the course of instruction was finished, and the immediate object of the School seemed to have been accomplished in regard to the existing pupils. The idea of opening a new class of pupils at the end of the final year and repeating our instructions, with a view to train up a fresh batch of young men, did not occur to us at the time. Several important events, however, have since transpired, which

have impressed us with the necessity of reviving this useful institution. You are no doubt aware of the immense progress made by the Brahmo Somaj of late, in Bengal as well as in the North-Western Provinces, the Punjab and Madras. The number of Theists and Theistic Somajes has steadily increased, and a great religious agitation is strikingly manifest on all sides, which is destined to settle, in the fulness of time, into a mighty Theistic organization. This progress is owing partly to English education, and partly to the numerous tracts, books and periodicals published by the metropolitan and provincial Brahmo Somajes, and to the exertions of our itinerant missionaries who have been preaching the doctrines of our faith for the last four years in different parts of the country. In the midst of these cheering indications of progress Calcutta appeared of late to be in a comparatively neglected condition. While our preachers were propagating Brahmo Dharma far and wide in the mofussil and in other and remote provinces, our mission was all but closed in the metropolis—the primitive seat of Brahmic movement. This was indeed painful to contemplate; the more so as Calcutta being the centre of native improvement should occupy a permanent and prominent place in our mission field, so that we may draw constant accessions from the ranks of the

alumni of our schools and colleges, and render education, what it ought to be, a stepping-stone to religious improvement. Is it not a matter of grave regret that there is no public institution in this city for disseminating truths of Brahmo Dharma among our educated young men? I admit isolated attempts are now and then made in this direction by private individuals according to leisure, inclination and convenience, either in the shape of imparting instruction or merely lending books to such as come forward as inquirers; but there is no institution where young men may resort and receive systematic religious and moral training. Such a want has long been felt, in fact ever since the Brahmo School was abolished. But never was it so forcibly felt as at present, when the tendencies of our leading educational institutions have become alarmingly prejudicial to the spiritual interests of the rising generation of our countrymen.

I am fully alive to the importance and expediency of the policy of religious neutrality on which Government education is based. For wise and benevolent purposes that policy was laid down, and it is necessary that it should be strictly adhered to in all schools and colleges under direct Governmental management It is not only sound and unimpeachable on political grounds but also acceptable to all religious

denominations, being based on the principle of toleration. Secular education in itself is not defective or injurious: on the contrary, it is highly useful, so far as it goes, as it affords us a fund of valuable truths for our mental improvement and our guidance in this world. We may disapprove of it on the score of its incompleteness—for it cultivates only the intellectual powers and neglects our religious interests,—and who would not like to see education tending to the development of the whole being? But still it must be confessed—and I would bear testimony from my own experience—that liberal education, though strictly secular, if kept within legitimate bounds, must be beneficial, especially when it comprises the mental and moral sciences. Although, however, I am ready to support the principle of religious neutrality in Government schools, I must declare my vigorous protest against undue advantage being taken of it by the tutors. If it is impolitic and wrong to teach any particular creed in Government schools, it is morally reprehensible to rush to the other extreme, and by teaching materialism and scepticism sap the very foundations of morality and religion. All that the rule of neutrality requires of teachers is that they should simply abstain from sectarian teaching; but it gives them neither privilege nor power to wantonly and recklessly destroy the very

religious instincts and sentiments of their pupils by false philosophy and false logic. Not to teach any specific religion is one thing; to teach irreligion and scepticism is quite a different thing; the former is negative and innocuous; the latter is positively mischievous,—alike hostile to the liberal policy of the State and the moral interests of the alumni, and repugnant to the feelings of all classes of the community, of whatever religious persuasion they may be. It is impossible to calculate the mischief arising from the systematic and unreserved inculcation of materialism in a Government college. And yet this has gone on year after year without a check or a protest. Its evil effects have now assumed such formidable proportions that further connivance is impossible. Amongst the advanced students materialism has found many advocates and followers. They belong to no religious denomination, and when questioned as to their real views of theology and ethics, spout forth the stereotyped phrases of thorough-going materialism. Not a few set themselves up as staunch advocates of Utilitarianism and Positivism, boastfully extol the philosophic beauty and grandeur of these systems, and scoff at religion as a congeries of idle fancies and childish whims. It is a pity they do not understand the dangerous position they occupy. For what are Utilitarianism, Positivism, Mate-

rialism, Fatalism, and all other *isms* of the Sensationalistic School, but different species of philosophic worldliness, and who are their adherents but worldly-minded men who live for the senses, seek only worldly interests, deny all the spiritual realities which are above and beyond the animal life, and who, with a view to attach the weight of philosophic sanction to their speculations and practices, take one or other of these big philosophic names? It is to be deeply regretted that our countrymen should thus be led away by false philosophy to sacrifice their true spiritual interests, and casting off the restraint of moral obligation, expose themselves to all the temptations and perils of unbridled worldliness. There are some who do not take worldliness to be so dangerous as it really is, for they find it not necessarily incompatible with honesty and even philanthropy and charity. A little reflection will, however, show that the spirit of worldliness is antagonistic to the first principles of religion, and when invested with philosophic importance, is likely to prove pernicious and demoralizing in the extreme. I must confess that the evils I complain of are not confined to our colleges, nor are they wholly attributable to the influence of the teachers. Materialistic and sceptical notions, in some shape or other, prevail largely, at the present day, amongst various sections of

our community, here and in the mofussil, and some of our intelligent countrymen take active interest in encouraging and spreading the same. In the majority of cases such notions are merely the result of worldly-mindedness. They are also specially fostered by the transition-state through which the country is passing, and which daily draws away hundreds from idolatry and superstition without giving them any positive faith in exchange, and thus lands them in scepticism. All this, however, might be tolerated as being to some extent inevitable. But when Government institutions offer a premium to materialism and systematically and with the weight of authority inculcate it in youthful minds; when those to whom we naturally look up with high hopes for the advancement of our nation—I mean the graduates of our University—go forth into the world with academic honours in one hand and scepticism in another; when education, instead of being a safeguard against ungodliness, directly encourages and promotes it;—we feel that our country's best interests and prospects are in jeopardy. Hence is it that those who take an interest in the welfare of the country have viewed with alarm the progress of materialism and scepticism amongst the graduates of our University. And certainly, they have a right to demand a higher order

of intelligence and character from men blessed with liberal education. They have a right to demand that educated Natives should not glory in denying the spirituality, immortality and accountability of the human soul, and in professing and practising that philosophy which dooms man to the low indulgences of sensual life and denies him the prerogatives and happiness of the moral nature; but that, on the contrary, they should endeavour to prove themselves in every respect worthy of the honour which the State has conferred on them, of the confidence and respect of their own countrymen by exhibiting unblemished character, fervent piety and humble reliance upon God, side by side with their intellectual accomplishments.

But how is the needful reform to be brought about? What is to be done to prevent scores of our educated brothers from falling every year into the vortex of scepticism and materialism and to lead them to truth, righteousness and God? In such circumstances the revival of the Brahmo School is evidently indispensable. I do not mean to say that it will be able wholly to overcome the gigantic evil referred to. But I hope and trust that in the hands of Providence, it may become an humble instrument to suppress it in some measure—to offer some resistance to the en-

croachments of materialistic philosophy. In a case of overwhelming difficulties and importance like this we cannot place any confidence in our own limited capacities or in any purely human agency. God is our only hope, and we trust He will do what is best for our county in this crisis, through this small institution which we consign wholly to His keeping. Under His holy guidance it will teach the sublime doctrines of true faith and the immutable principles of morality, and will prove that true philosophy, far from being inimical to, is the foundation of, religion and morality. It will also, we hope, be of service to our young men in leading them practically to that higher life to which they are destined, by giving them a true ideal of manhood and adequate motives for realizing it. Here, Gentlemen, your minds, hearts and souls will be carried through such systematic exercise and training as may bring about the proper development of your whole spiritual nature. Here the struggles between reason and faith will be adjusted and the two harmoniously engaged in the service of God. Your secular enlightenment will be rendered conducive to the purification of your heart and the elevation of your character. Here, in short, you will have the means of laying the foundation of spiritual advancement on the firm basis of true philosophy.

Let me now proceed to give a sketch of the plan of instructions which we shall follow in the School. We propose to explain in a popular style the Theology and Ethics of Brahmo Dharma. These subjects will be taken up on alternate Sunday's, so as to form two parallel series of Lectures. It is necessary, in my opinion, to keep these two subjects always connected with each other, otherwise we may bring about all the evils and dangers of partial and one-sided training. The inculcation of morality without theology is likely to produce a habit of worldly virtues and outward honesty, unaccompanied by a due conception of God's attributes, prayerful reliance upon His Providence and a solemn sense of responsibility under His eternal moral government. We do not want that godless morality which is so much esteemed in the world, and which consists only in the fulfilment of a few social and domestic duties; we want that wholesome, genuine morality which is grounded in faith, whose standard is the divine will and whose strength is divine help. In order to comprehend and attain this, preliminary theological training is indispensable, which will give the mind proper notions of God and our relations to Him. Nor is theology without morality less mischievous. It makes man rest satisfied with the abstract knowledge of God, or seek pleasure in the mere contemplation of His nature and works.

It begets conceited rationalism, and exerts no influence on the emotions or the will. It attaches little importance to the fulfilment of duty, and makes religion consist in knowing God, not in serving Him. And hence it is often accompanied by a life of immoral thoughts and practices and vicious indulgences. It is, therefore, necessary that theology and ethics should go hand in hand.

Perhaps you will ask—what is there in Brahmic Theology worth learning? I believe there is a great deal to be learnt if only we apply ourselves to it with hearts free from prejudice and conceit. You are not to expect here anything like hollow preaching, which only addresses the feelings, but affords no solid argument for reflection. Such preaching has certainly its uses elsewhere. But in this institution, which is intended to be a School, our object is not to preach, but to teach. On referring to the vast mass of our sermons and popular tracts, you may have run away with the idea that there is nothing in Brahmo Dharma which requires thought or study; it is all superficial and commonplace. However simple Brahmic truths may appear to be—and they cannot be otherwise, as they are the spontaneous convictions of our natural consciousness—there is a world of philosophy at the bottom, which must be explored in order to reach their scientific principles. And,

as your object here is to obtain a scientific knowledge of Brahmic theology, it will be necessary to explain all its doctrines in connection with philosophy. We intend to begin with psychology, and make it the basis of our speculation and arguments. With its light we propose to clear up all doubtful points; and to it we shall appeal in solving all difficulties. We shall proceed step by step, drawing legitimate inferences from admitted premises, and from these inferences again developing the conclusion which they warrant, till we succeed in evolving the whole of Brahmic theology. Theology is evidently dependent upon psychology. The arguments and doctrines of religion are derived chiefly from the constitution and laws of the human mind. The more we look into our own consciousness, the more we feel what human nature really is, and recognise those facts of intelligence, personality, and moral Government which constitute the foundation of our knowledge of God. It is mind and not matter that furnishes the chief materials of theological knowledge. Hence the study of psychology is essential to theology.

The learned Vice-Chancellor of the Calcutta University highly extolled the Physical Sciences. Nothing else could be expected from the standpoint from which he viewed the subject. His chief object being the development of the physical resources of the country and the pro-

motion of its material prosperity, he could not but recommend the special cultivation of the physical sciences. But we must remember what Sir William Hamilton says on the evil influence of an exclusive devotion to physical pursuits. It makes the student a materialist; for, by holding too much communion with material objects and outward nature, he sees nothing but a series of secondary causes and the workings of blind necessity and mechanical laws, and is thus disabled from conceiving the true nature of God. This truth is well exemplified in the case of the numerous professors and students of the physical sciences of our day, who, though they constantly handle the most striking testimonies of God's wisdom and mercy, seem to be thoroughly materialistic in their views. But if the physical sciences be subordinated and rendered subservient to psychology, they prove and illustrate in a remarkable manner the primary truths revealed by the latter. We intend, therefore, in our discourses on Brahmic Theology to attach the utmost importance to psychology, it being at once the foundation and evidence of true theology; and if we have ever occasion to refer to the physical sciences, we shall use them for purposes of illustration. You are not to infer from what I have said that unless you become philosophers you cannot be Brahmos. Far from it. The sweet simplicities of Brahmo

Dharma are soul-satisfying, and are capable of meeting all the requirements of faith. But those who desire to understand the foundations of their faith and the reasons of their belief should study psychology. They will come to find that in the highest activity of our intellectual nature reason and faith are one; that what we believe by faith is perfectly consistent with the highest philosophy.

In the department of Ethics we propose to take up only those subjects which relate to practical morality. Speculative Ethics, comprising an analysis of the nature and functions of conscience, the doctrines of personality and accountability, and the true theory of moral distinctions will be treated in the course of our Lectures on Theology. In expounding the principles of practical Ethics we shall first describe the true destiny of human life. We shall enumerate and explain the various duties of man — to himself, to society, and to God. We shall try to impress upon you the high standard of moral purity which you should ever strive after, and to awaken you to a sense of your imperfections and sins. We shall explain in order the various means whereby the passions may be governed and all the propensities of the flesh subordinated to conscience; and how man may be delivered from corrupt thoughts and evil practices, and how he may steadily advance in the path of purity and rectitude.

Gentlemen, I cannot sufficiently urge upon you the importance of *character*. Religion is of very little use if it cannot restrain our passions and enable us to live with conscientious purity, and discharge our various duties with fidelity and earnestness. A tree is known by its fruits, and if we lead corrupt lives we shall certainly be hated as hypocrites, and we shall place our religion in a false light before others. You must endeavour to be strict in your moral life if you wish to glorify God and secure your true welfare here and hereafter. Besides the various fashionable vices of the day which beset Native society, and which have already dragged so many young men into the paths of destruction, demand your utmost care and watchfulness; and unless you habitually guard yourselves against temptation and place your hearts under rigid moral discipline you cannot be saved. Labour "heart within and God overhead," and pray unceasingly that with His strength you may be able to compass the destiny of existence.

In conclusion, I have only to request you will attend the School regularly, and perseveringly go through the routine of theological and moral exercises which will be prescribed for you. May God bless this institution, and render it conducive to the welfare of the teachers and the pupils!

THE CALCUTTA BRAHMO SCHOOL.—II.

IN entering upon a course of instruction in the Philosophy of Religion, it is necessary, I believe, to say a few words, in the commencement, on the utility of philosophy with special reference to theological and religious pursuits. I have already intimated in my introductory address that the study of psychology is essential to the attainment of a scientific knowledge of the doctrines of religion. Perhaps it is desirable to state the grounds of this assertion more fully before we proceed to discuss those doctrines, and to show how far a knowledge of mind is useful to the theological student, and what are the positive advantages which it confers on him. For if you could realize the vast importance of mental philosophy to theological inquiries, you will not only feel intense interest and delight in prosecuting such inquiries with its aid, but be enabled by a right application of it to secure the end you have in view.

There is a sort of confraternity among all the sciences and arts, and some of them throw light upon and afford great help to others, with

which they have special and intimate connection. The science of astronomy, for instance, has vastly contributed to the progress of navigation; the wonderful success of surgery in many of its important branches is owing to the science of optics; agriculture is indebted to chemistry for many of its modern improvements; while engineering depends upon the aid it receives from geology and mathematics. Now, as some sciences are connected with other sciences, so all sciences acknowledge a common connection with, and dependence upon, mental science. The reason is obvious. The mind is the instrument which we invariably employ in all the sciences, and hence it exercises great influence upon them for good or evil. It may have no relation whatever to the endless variety of objects with which the various sciences are conversant, and which gives them their respective names, but it is essentially connected with science itself. Whatever those objects may be, the function of science is simply to discriminate, classify, and arrange them, and to deduce general laws and principles; and as these are intellectual processes, the mind is obviously connected with all sciences, and the way in which its faculties are employed must determine the position and character of those sciences. A philosophic acquaintance with the constitution and capabilities of the mind is therefore essential to the proper cultivation of even the physical

sciences. We must understand aright the instruments we use in order to wield them successfully. The sailor, it has been justly said, ought to know the length of his line; so he who seeks to explore and fathom the depths of science, whether it be astronomy or chemistry, optics or geology, ought to know the faculties he employs for the purpose. In the absence of such knowledge he might go beyond his depth; he might launch into speculations beyond the reach of his capacities, rove misguided amid uncertainties, or ultimately sink into absurd hypotheses and false conclusions. History tells us how since the time of Lord Bacon the physical sciences, emancipated from the fetters with which false philosophy had chained them, have careered freely in the path of progressive development. And yet that illustrious philosopher made no direct effort to reform physical science; all that he did was to reform mental science and place it on a sound logical basis. He directed his attention to the root of the evil, and eradicated all false notions regarding the nature and powers of the human mind, and promulgated true theories of reasoning. He gave to the world a new method of philosophy, which, by liberating the science of mind, indirectly enfranchised and improved the physical sciences. The circumstance illustrates the important influence of knowledge of mind upon general science. The mind is the centre

of all sciences, and when this is mastered we may easily extend our conquests in every department of scientific speculation.

The utility of the philosophy of mind is strikingly manifest in those departments of science and art in which we have not only to operate with the mind, but also upon the mind. Those who are engaged in politics and education have to deal with and influence the minds of communities and individuals; and their success must depend in a great measure on their knowledge of the constitution and laws of the mind. It is the duty of every Government to understand the general principles and propensities of human nature, and the special habits and tastes and inclinations of those subject to its sway, that it may be able to frame suitable laws and institutions, and such as are calculated to promote peace and prosperity, harmonize differences, repress crime, and encourage industry and virtue. Should I, on the contrary, adopt arbitrary measures opposed to the nature and interests of the subject people, the force of oppression will issue in a terrible rebound in which oppressed humanity will vindicate and right itself. To the educationist a scientific knowledge of mind is of the greatest importance. It is his vocation and duty to afford such training to his pupils from infancy up as may lead to the harmonious development of all their powers and

feelings; and he cannot hope to secure this end unless he has fairly studied the economy and structure of that delicate organism which he undertakes to improve. Any wrong ideas of the constitution of human nature and the laws which govern it will surely prove hurtful, and defeat the object he has in view. He may adopt partial and one-sided schemes of education, and thereby effect the abnormal growth of certain faculties to the exclusion of others; or by employing false methods he may foster and strengthen those passions which he ought to help to restrain. In short, whether it be a statesman or educationist or social reformer, whoever undertakes to promote the political, intellectual, or social wellbeing of individuals or communities ought to possess an accurate knowledge of the human mind, as it is essential to their success.

I shall now proceed to show the special importance of the philosophy of mind to theology and ethics: and this I shall consider under two aspects—the one speculative, the other practical; the one objective, the other subjective. The value and importance of mind as an object of speculation through which we obtain a knowledge of the fundamental principles and main arguments of religion cannot be over-estimated. To what source are we to refer but to the human mind for our ideas of God, immortality and duty, and where do we seek

for their proofs but in the mind? The material world has no doubt claims upon our gratitude, as to it we owe a large amount of religious instruction and influence. It abounds with exhibitions of the intelligence, power and goodness of its Maker; while its beauty and sublimity ever regale the imagination and lift it heavenward. The starry convex above, the beautiful streams flowing down from majestic mountains and scattering plenty on both sides, the variety of rich and inexhaustible treasures dug from the bowels of the earth, the delicate organism of trees and plants, the still more delicate and wonderful organism of animated beings, impart to every healthy soul a volume of knowledge, which cannot fail to confirm faith and promote piety. But it must be confessed that the material world, however salutary its influence may be on a soul already religious, can never of itself indoctrinate us in the truths of religion, which being spiritual are obtainable in the spiritual world within. There is nothing in matter itself, not even all the power and wisdom it manifests, which can lead us to the True God, whose spiritual nature, intelligence, personality and holiness can only be deducted from the facts of our consciousness. So true is this, that those, even, amongst the most learned, who have studied the economy of the material world apart from the revelations of

the mind, have landed in materialism, and if they have formed any theology it is a theology made up of necessity and nature, law and blind force,—unmoral and unspiritual, soulless and godless. Those who look within and study the constitution of the mind cannot fail to find in it positive arguments which necessitate belief in true Theism. Our consciousness at once reveals to us free intelligence and moral liberty as the essential characteristics of the human mind, which distinguish it from matter, raise it above the brute necessity which governs the material world, and constitute the fundamental arguments for a Deity. To deny these essential attributes of humanity would be to ignore the basis of theology and ethics. Were we to identify mind with matter and regard intelligence as a mere physical phenomenon, we must necessarily deny the spirituality and independence of God; and if we ignore our own moral nature we would be constrained to deny God's holiness and His position as Moral Governor of the universe. From such fatal errors and mistakes psychology alone can save us. It upholds theology and ethics and vindicates God. It leads us into our own minds and presents to us on the indisputable testimony of consciousness those primary ideas and arguments of intelligence, morality, free will and infinity on which theology as a science is

based. With its aid also we are enabled to combat successfully all false theories and notions in reference to theology and ethics, and to discomfit scepticism and materialism on the one hand and superstition on the other. If it be true that "ignorance of self is ignorance of God," the philosophy of mind by removing the former enables us to know God.

The highest utility of mental philosophy yet remains to be mentioned. This consists in the exercise and discipline which it affords to the mind. In the whole range of literature and science there is nothing, I believe, which is so efficacious in this respect as psychology. You may talk of the inestimable advantages of history and mathematics and physical science; undoubtedly each is useful in its own way; but as a gymnastic of the mind none could bear comparison with mental philosophy. The various arts and sciences differ from each other in the quantitative value of the knowledge they respectively impart: some offer a larger complement of positive truths than others, and on that ground claim superiority over the latter. In regard to the quality of knowledge also there is disparity among them. Certain sciences are said to give better, that is, more useful knowledge than others, and are therefore esteemed more valuable. This relative value again is, like the price of commodities

in the market of the world, subject to fluctuations under the law of demand and supply. Engineering is reckoned a more useful thing by the Natives of India than navigation, which is hardly appreciated and is not in demand; while law and medicine rise in value according to the prevalence of litigation and disease. Thus in regard to quantity and quality of knowledge men attach different degrees of superiority and inferiority to the various arts and sciences. Nay, it is also a disputed question among men whether he is wiser and worthier of great respect who possesses a larger amount of information or he who has acquired some branch of useful knowledge. The astronomer who nightly watches the movements of the heavenly bodies, and during the day reduces his observations to science and law, and adds continually to this stock of knowledge by study and observation, glories and rejoices in the transcendent dignity and value of his pursuits and believes there is nothing like astronomy. The engineer on the other hand prides himself on the utility of his occupation as he looks with complacence upon the splendid works constructed by him, houses, bridges, and railroads, ridicules the aërial speculations of the astronomer, and flatters himself as the most useful member of society, and extols the art of engineering as the most valuable branch of

knowledge, which furnishes the chief means of utilizing the resources of a country and thereby advancing its material prosperity. On careful consideration it will, however, appear that the value which each of them attaches to his own pursuit is indeed an inferior kind of utility; and that true utility rests on far higher grounds. What then is the true criterion of utility? To solve this important question it is necessary to understand the destiny of man's life. For utility is to be understood in a relative sense; a thing is useful in relation to a certain object to be attained. Hence that science is pre-eminently useful which helps us to accomplish the highest object of existence. If we disregard the various subordinate parts which men have to play in the theatre of social existence, and consider the mission of man as man, we cannot but conclude that the paramount end of his existence is the perfection of his nature,—the normal development of all his faculties and feelings, of his entire spiritual constitution. There are amongst men an endless variety of professions and countless differences in their outward modes of living; but as beneath all these differences there is identity of human nature, so beneath the variety of professions there is unity of human destiny. To draw an analogy from the vegetable creation: There are innumerable species of trees and plants in

different parts of the world which vary in form, size, and solidity, and yield different kinds of fruits and flowers. But they all belong to the same genus, and have this destiny in common,—they must *grow;* each is destined to develop itself. So all men, however dissimilar in position, nationality or race, are destined by God to seek the development of their whole being, and the perfection of their nature. This being the ultimate end of man's life, it is evident that knowledge is useful only so far as it contributes to this end. Herein lies the only true criterion of utility. Astronomy and chemistry, navigation and engineering, medicine and law are all useful in their own way, but their utility is special, not absolute, having reference to special relations and requirements of society. They are called useful because they qualify man to become an instrument of doing some good to others. In proportion to the aptitude and efficiency which a particular branch of knowledge affords to man for the accomplishment of certain schemes of social comfort would be its utility. Such an estimate of the value of knowledge rests obviously as a misapprehension of man's true mission, and would be warrantable only on the supposition that he is merely an instrument for the accomplishment of some object external to himself, and has nothing to do with his

own improvement. I admit—and who will not admit?—that engineering is highly useful as it subserves some of the most important purposes of society; but what are the advantages which it confers upon the engineer himself? Of what use is a knowledge of engineering to him as a man? It makes him an instrument for the benefit of others, but does it help him to improve his own faculties? If not, however great may be its value in its relations to society and upon worldly considerations, it lacks absolute utility. That science is truly useful which conduces to the development of the mind. Neither the mere knowledge of astronomy nor the practice of engineering is entitled to be called useful in the higher sense of the term, for while the latter transforms man into a machine or instrument which like the steam engine ever does good to others but attends not to its own improvement; the former by supplying only a large quantity of theoretic knowledge converts man into a mere library or magazine of information. Neither in the number of truths learnt nor in the value of the external advantages secured, does the true utility of a science consist, but in the exercise and discipline with which it develops and perfects the mind itself. This point demands your careful consideration, as I know very erroneous opinions prevail among Native

students on this important subject, opinions which, in my opinion, seriously interfere with the successful prosecution of scientific studies, and with true mental culture. What you should aim at, Gentlemen, as the legitimate object of your intellectual pursuits is the cultivation of the mental powers, and whatever knowledge you attain should be rendered subservient to that end. What if education enables you to obtain lucrative posts under Government, or ply some independent and profitable trade? You may obtain riches and distinction, but would you regard these advantages as a sufficient recompense for your labours? I hope you are theoretically at least above the vulgar error which values education by the money it brings. But many of you, I fear, would boastfully point to your extensive stock of literary and scientific information as the proud trophy of your intellectual conquests? You are the more inclined to do so as you find such qualification to be a passport to university honour; but remember, Gentlemen, "cramming" never constituted the true honour or merit of a student. All that a student should seek is mental improvement by means of vigorous exercise; but cramming affords little or no exercise, except perhaps to the memory, which it loads with a mass of facts and figures. The vocation of a scholar, like the mission of man I have

already described, is the development of the mind. Behold the harmony between the intellectual and moral destiny of man! This the teachers and students of our colleges and schools would do well to remember and act upon. For the more our students receive sound education, the more will they be enabled to grow into true manhood and to compass the high purpose of human life here and hereafter. The human mind needs exercise, varied and sustained exercise, such as shall effect its continued development towards perfection. Every faculty must be roused to activity, all the energies must be harmoniously developed. This would, however, be impossible if the mind were treated as a mere receptacle of knowledge and crammed with other men's ideas and facts from books: for in that case there would be no active exercise of the mind; if there be any it would be a sort of passive activity, if I may be allowed to use the expression. Unless the mind be duly and continually exercised there can be no healthy growth, no real progress. In regard to our physical as well as mental constitution active exercise is essential to health and strength and development. The human body is so constituted that unless due exercise be given to each limb and muscle, it will be a prey to debility and disease, and perhaps paralysis, and the best food may give it

temporary gratification by relieving immediate wants but cannot give health or strength. Such is also the constitution of the human mind. A fund of important and useful truths may afford a morbid satisfaction by gratifying mere curiosity, but is of little use in effecting the healthy development of the mind unless each faculty receives due exercise and discipline.

These considerations bring us to the main point of discussion, whether mental activity has any value in itself, or whether it is simply a means to the attainment of truth. To superficial observers the latter view would no doubt appear to be the correct one. It is popularly believed that the actual possession of truth is more valuable than the mere pursuit of it. Such, however, is not actually the case; and the authority of a host of eminent metaphysicians supports the contrary position, that the pursuit itself is of greater value than the truth pursued, or in other words that mental exercise is more important than the knowledge it enables us to attain. Intellectual pursuits have been aptly compared to a chase in which the hunting has greater interest than the game itself. When a truth which we were pursuing is once possessed it loses its value and interest, unless it be in its turn a stimulus to fresh activity and exertions. Who would wish the indolent enjoyment of a few truths? Life would be a burden if men were doomed to a state of mental repose

and inaction after the attainment of a limited stock of knowledge. "To live is to energize." We desire and pursue knowledge not so much for its sake as for the new sphere of activity into which it will introduce us, and the new hopes and aspirations it will enkindle in us. We seek truth not with a view to rest in it, but that it may stimulate fresh activity and fresh hope. No amount of knowledge or happiness can satisfy the mind; what is already attained compels us to seek more; and even after extensive conquests have been achieved we would weep Alexander-like if there be not more to win. Man is made for activity, and if he is born to enjoy happiness too, that happiness is the happiness of a life activity and hope, not the gratification of sleep, not the final happiness of intellectual or religious beatitude. The truth is, we are destined to pass through progressive stages of knowledge and happiness in the path to perfection, and each stage we attain is valuable only as the starting point of fresh enterprize and activity.

It will be admitted then that the destiny of man being the progressive development of the mind through constant exercise, the utility of knowledge must be measured according to its capacity to contribute to that end. Those sciences and studies which afford greater and more improving exercise to the faculties of the mind possess a higher utility than those which impart greater

amount of knowledge or do greater good to society. It follows then that mental science claims the first place in the scale of utility, as nothing conduces so effectually to mental exercise as the deep and careful study of the facts of the mind itself. Experience teaches us that the mind then enjoys the most vigorous and independent exercise when we abstract ourselves from the external world, and turn the eye inward upon the mind itself, and try to understand various phenomena. Several interesting and important problems present themselves to us; in our efforts to solve them our highest and best faculties are brought into exercise; we think and reason, and analyze and compare, and deduce general laws and principles; we scrutinize each fact of our consciousness; and we conduct repeated and independent experiments, the entire apparatus being always within us, in order to test the accuracy of our conclusions and the soundness of the various theories propounded by others. Thus we pass through the highest and most vigorous intellectual exercises until we arrive at truth. And even if we fail now and then to reach any definite conclusions, the very exercise itself is valuable, and repays our utmost toil, inasmuch as it strengthens and disciplines the mind in a most effectual manner. Such independent, sustained and varied exercise serves to rouse all the mental faculties and keep them in a state of healthy activity and elasticity. Each being duly trained

and disciplined for its work, all the faculties are marshalled in order and always kept ready for the most difficult scientific achievements. Thus the whole mind is harmoniously developed under the best system of intellectual discipline.

But the discipline which the mind attains through exercise in the gymnasium of mental philosophy is not exclusively of an intellectual character; it has also a moral and religious influence. The study of mind enables us to reform it. I am prepared to testify to the truth of this from my own experience. When through the grace of God the light of religion first dawned on my mind, and enabled me to see my sins and bestirred me to seek deliverance from them, I derived much aid from metaphysics in my early struggles. I felt little or no interest in the science before, and always regarded it as a dry and unprofitable study. But it since assumed an altogether new and interesting aspect in connection with my religious life. Philosophy first taught me insight and reflection, and turned my eye inward from the things of the external world, amidst which alone it hitherto loved to roam. I began to think of myself, and reflect on my position, character and destiny. A spirit of seriousness came over me accompanied by a habit of reflection, and I felt a distaste for light literature, idle amusements and trivial worldly occupations. Levity gave way to earnestness. Nothing pleased me so much or

appeared so valuable as earnest and deep thought. The mental powers attained a degree of tensity and firmness, and repressed those irregular thoughts and desires which their former lax state had naturally fostered. The rigid discipline through which the mind passed served as a safeguard against any disorder or insubordination of the lower propensities, against their secret conspiracy and open revolt. The more I reflected on my nature the more I discovered my secret sins; and in my struggles with these sins I felt the strength of mental discipline. In self-knowledge I found the secret of self-government. The study of mental science taught me that my mind was really *my* mind. Formerly the passions of the mind seemed to be above all restraint and control, now it appeared possible to bring them under the domination of the moral law through a course of severe and systematic discipline. In relating my own experiences I do not mean to exaggerate the moral influence of mental philosophy. I do not believe that it can enable us to wholly sanctify the heart and purify the soul. No, it is not given to man to save himself from sin; only Divine grace working through our prayers, can effect that object. All that I urge on your consideration, on the testimony of my personal experience, is that the scientific study of mind imposes great restraint on the propensities and impulses of our lower nature by bringing

them under a system of discipline, while the habits of earnestness and deep thought which it promotes materially help us in overcoming temptations and dispose our hearts for the serious contemplations and pursuits of the higher life.

I have thus briefly explained the several advantages of mental philosophy. I have pointed out its relative utility, first in its bearings on science in general, in which the mind is used as the instrument of operation; secondly in reference to those sciences in which the mind is the subject of operation. I have demonstrated its objective value as the means of attaining the truths of theology and ethics. Lastly, I have considered its objective utility as the best means of affording intellectual and moral exercise to the mind. This last is, as I have said, the highest utility of psychology and the best recommendation for its study; and in order to appreciate it properly and take due practical advantage of it, it is necessary that you should understand the high destiny of your life. The more you do this the more you will feel the sublimity and utility of mental philosophy, the greater will be your practical interest in it and your success in using it for your intellectual and moral improvement, and the reformation of your entire spiritual nature. Whether you pursue secular studies in your respective colleges or listen to theological lectures in the Brahmo School, your first duty as students

is to seize upon the true object of your life, to wit, the progressive development of your mind towards perfection by means of exercise and discipline. I must especially insist on your keeping this object in view in connection with this institution. In applying yourselves to the philosophy of theology and ethics, you should never think of merely collecting information or carrying home a load of doctrines and truths. Give your minds independent and vigorous action, and with God's help you will be enabled to advance steadily in the path of moral and religious progress.

FAITH.

THE subject of my sermon this evening is Faith, but before I proceed to give a discourse upon it, I must tell you it gives me sincere and unbounded joy to be permitted, through God's grace, to address you—address you not merely as my countrymen, but as fellow-believers in the same God, as co-workers in the same great and noble cause. I am glad that you have succeeded in establishing this Prarthana Somaj, and that I am thus enabled to talk to you as fellow-Theists. You have established this temple for the worship of the one true God,—and rightly you call it Prarthana Somaj—prayer association. You assemble here week after week for the purpose of offering the prayers of your heart unto the true God,—not to any idol, but to the supreme Ruler of the universe, the moral Governor of us all, the supreme Father of all the families of this world. It strikes me, therefore, that the first subject which ought to

[A Sermon preached by the Minister, at the PRARTHANA SOMAJ, Bombay, on 22nd March, 1868. Reprinted from *The Bombay Gazette.*]

engage your attention is faith. You ought to know on what ground to stand—to stand firmly and steadfastly,—before you offer up your prayers. If you hope that your prayers will be received on high, if you hope that your prayers will be accepted by Him to whom you offer them, you must be sure that you have deep faith in Him. Prayer without faith is but a mockery, and can never bear fruit. You must have deep faith in the true God before any word you say can be accepted by Him. Without faith prayers are but words, and, therefore, must prove unacceptable and fruitless. In fact, faith is the beginning of religion—the basis of religious life—the point of departure from worldly life to the gate through which we enter into God's kingdom. Before a man has got true faith he lives in this world—tries merely to obtain money, fame, bodily comforts: as soon as he has faith we see a conversion—not a partial but a thorough conversion of the heart. His life is altogether changed; the mainsprings of his life are altogether changed; his motives, his doctrines, his outward pursuits—all show a wonderful and radical change. Now, my friends, brethren of the Prarthana Somaj, my first request to you is, have faith in that God in whom you have learned to believe. For it is my conviction that knowledge is one thing and faith is quite a different thing. I admit that you

all know that God is one, that God can never be identified with the idols worshipped in this country or in any other country, that the Creator is not the same as created objects. But you must not rest satisfied with this knowledge. To know that God is one, and to have deep faith in that God, are two essentially different things. In regard to the true God this difference is especially remarkable. Now, to unbelievers God is simply a shadow, a thing that cannot be seen. There are some in this world who know that there is a God, but cannot approach Him, cannot offer their prayers to Him—think it perfectly absurd to attempt to draw near to Him. There is very little difference between the air we breathe and the God of the Universe, in the estimation of such men. Their hearts are in the world, their lips may offer praise unto God—their intellect may believe that God is—but their hearts, their souls, their lives, are sunk in the mire of the world. If they want joy they will go to the world; God gives them no delight. If they want a place to stand upon, it is the world—its fame, its wealth, its pleasures. They may be called virtuous, but I see no trace of faith in them. My friends, you ought not to rest satisfied with an intellectual acquiescence in the existence of the Deity; you must progress—you must advance a step further. Take that step—enter upon the stage of faith—

believe with your heart, your whole soul, your entire life, that the God of the Universe is one. * * * * * Not for one moment is God remote from us—He dwells within us, and we in Him. Not a breath can we draw without Him—our vitality is from Him and in Him; why then, should I search for my God in any distant temple? Is not man's body the living temple in which God dwells? Yes; He is within us, and He is ever near to us. Then, let me feel it. Ask the student—ask the scholar—ask the man versed in all the theology of the world—is his intellect enough to lead him to God? No; all his Shasters, all his academic divinity will fail; these cannot make him realize his God. His God is no God to him,—his eyes see Him not. He closes his eyes and tries to realize his God within him,—it is as dark within as without! Man's knowledge is nothing,—the mere knowledge of God is nothing, if I cannot feel Him within the inmost recesses of my heart, as a father, as a mother, as a friend,—my guide, my companion,—one in whom I live, and, therefore, one whom I must love. Such a God is the true God, and yet knowledge cannot make man draw near to that God. I have recourse to my books. I go to my teachers and my ministers. I enter into temples, or churches, or cathedrals, or musjeeds,—but I see not my

God, I feel not my God,—my heart is vacant,—outside and inside, it is all emptiness, all shadow, all blank,—there is no living God! I see my brethren around me; I see all the fowls of the air and the beasts of the wilderness; *they* live, it is true. I see all material objects: they are real to me. But what is it which, in spite of all my knowledge, prevents me from realizing my God in the same way as I realize the material objects—the living beings—of this world? The heart says, There is no faith. Ah, my friends, here observe the distinction between knowledge and faith. When you see this light, can you deny the existence of the light? To know that the light is, is to see the light before you; but in regard to God the case is different. I tell you my God is here; the Omnipresent Deity, the Supreme Deity of the universe, is in this very congregation; but it is impossible to realize His existence and His presence without faith, which is truly the evidence of things not seen—in fact, is the only evidence which you can have of the existence of God. The man of faith carries with him the presence of his Deity wherever he goes; in the temple, in the place of business, in mercantile houses, in banking establishments God is with him. This presence he can never put by. Such a presence is the real presence of God, and if you can believe God in this way, then, but not till then, shall

I acknowledge that you have faith in the God of the Prarthana Somaj. You may offer up your prayers day after day, week after week, month after month, year after year; but without that faith it is all loss of words, waste of strength, waste of energy, waste of intelligence. Where do your prayers go to? From an empty heart these words emanate,—into empty space these words vanish. But if you have the real God before you, just as the idolater has a real idol before him, one word is enough—one simple or rude word though it be. Unlettered, ignorant you may be, but one little word, one rude word, coming from the heart and addressed to the living God, revolutionizes the whole life—converts the whole soul—makes man divine! This is the sort of faith we must have in the living God. The second article of our faith is immortality of the soul. After faith comes hope. Why should I have faith in God? Is this world a be-all and end-all of my existence? If so, I may know, I may believe, I may have faith that God is, but what is God to me? why should I say He is worth living for? Ah, my brethren, for the sake of immortality, for the sake of eternal life;—not for the forty days or months of this life, but for eternal life. Eternity is worth living for, eternal blessedness is worth seeking. And it is here the difference between knowledge and faith is to be found. You will

tell me—"We all know that the soul does not die at the time of death, but survives it." You tell me—"We know that there is a future state of rewards and punishments." As Brahmos you may do so, as Theists you may acknowledge with your intellect that there is a future state of rewards and punishments; but the question is, not as regards knowledge, but as regards faith. Have you faith in the next world? * * * * The man of faith *sees* that there is a next world. He does not merely *know*, but has such an amount of real vivid perception that he *sees* through the gateway of death, the mansions of bliss prepared for the righteous;—he *sees* also that there is adequate punishment reserved for the ungodly—and the man shrinks from that punishment. It is not an imaginary punishment, which may or may not come; it is not the decision of a logical mind; it is not the result of some argumentative process,—but is a *certain* thing: a punishment as certain, a reward as certain, as possibly can be. The man is certain of punishment if he were to commit sin, certain of reward if he were to live in a godly way. With such prospective certainties before him, what can he do? His heart does not waver;—he lives in faith, his hope is great, and all things around him here are as shadows. With the next world before me, this present world seems shadowy;—all its glittering and gold, all its

acquaintances and friends, are but for a day, but for an hour, but for a moment perhaps,—but that great world I see before me is real, far more real than any thing that this world presents to my view. If, then, I am wise, not silly and foolish,—if I have eyes and am not blind, why should I leave that certain, that real world, which consists of abiding mansions of joy, for the sake of a few thousand rupees, with sin, with iniquity, and, therefore, with necessary and inevitable punishment in the life to come? Better that I should pursue that reality, that certainty, than that I should be enchained like a prisoner and captive amidst the fascinations and the corruptions of this world!—That is the nature of the man of faith in regard to immortality. Now, both these doctrines you are aware of, and my prayer to you is, to convert these doctrines into the facts of life—facts of the heart and of the soul. The third and last article of faith I shall dwell upon is conscience and moral truth. In regard to this also we see a difference between knowledge and faith. Now I dare say almost all of you have received an English education, and are enlightened enough to know that there is much that is superstitious and wrong around you. You have consciences that tell you this is wrong and that is right, your enlightened minds see what is right and distinguish it from that which is wrong. But now,

l me, do you always do that which is right; you always consistently abjure that which false? When you know a thing to be false wrong, do you at once recoil back from it and y "My hands shall not touch that contaminng thing"? Or do you still sport with it d enjoy it? When you know a thing to be ght, do you at once step forward, unmindful all consequences, decide that that which is ght must be done—done without any delay, waveringly, enthusiastically, and nobly? Do u always do that?—is my question. I give u credit for your consciences, your knowledge, ur education, your profound scholarship; I ow you all admit this is right and that is ong; but where is the incentive to the permance of that which is right? When the ne for action comes, ah, then conscience proves deception. Where is your conscience then? ou take into your hand the arithmetic of this orld and weigh the consequences of action, mpute loss and gain, and then say, Here is so uch advantage and there is so much disvantage; if the advantages outweigh the sadvantages, choose that which is right; but the evils, the agonies, the distresses outweigh e advantages, shun it as wise and prudent en! Trouble not your heads with this or that t of rectitude, virtue, or holiness, if these ings are sure to lead you into a life of dis-

advantage, of privation, and distress!—That shows what a difference there is between the knowledge of right, and faith in that which is right, the intellectual perception of truth, and faith in truth. Do you think I would believe that you are men of faith—do you think I would believe that you have real faith in truth—if in your actions in this world I miss holiness, rectitude, conscientiousness, purity? What is conscience but a mockery—a grandmother's tale—if it cannot avail in the season of trial? Is it a thing to amuse you?—is it a thing you may read over, or sleep over, as the case may be?—is it simply to satisfy your intellectual curiosity?—are the dictates of conscience merely destined to aid you in believing that which is right and distinguishing it from that which is wrong? That is not the object of conscience, that is not the object for which God has endowed us with this moral faculty. What are all these disadvantages which appear so important in the eyes of the worldly-minded man,—what are these, I say, compared with the great gain which I am sure to possess if I lead a conscientious life? One spot that blackens my heart—one impurity that contaminates my soul—is death to me. And shall I prefer living death to a life of conscience, a life of purity? Shall I take all those advantages of the world—fifty crores of rupees,

estates beyond number and value—and at the same time put impurity into my heart, convert life into death? What is this world to me? What are all these contaminations of the world, its kingdoms and empires, to me? Purity of heart is all in all; for that I shall live, and that shall be my solace on my death-bed. When friends and kinsmen shall bid their last farewell to me, when I shall cast my last fond glance at my family in departing from this world, then—if I have not had that purity of heart—shall my arithmetic of prudence be tested in the crucible of actual facts,—then shall I find how all this light of phantasmagoria passes away from me; and when my eyes are turned within to see sin in all its naked deformity I shall behold something which not all the billows of the Ocean can wash away: impurity seated in the depths of my heart. My body is going away, and my ears no longer hear what a father or a mother has to say, but I hear one thing: the groanings of a heart full of vice and sin. My eyes are fading away, I see not the mournful faces of my relatives, but one thing I do see: I see the horrid deformity of my soul, the accumulated iniquities of a life of voluptuous indulgence. Oh, God! is it for this that I have lived in this world? And am I to bid farewell to it with sins such as these upon me,—bearing this unbearable load of iniquities into that world

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of all shadowy things in this world. It is something certainly, but where is that thing when you come to stretch out your hands to seize it? In the time of trial you grope in the dark to find it, and there is no truth for you. It has all vanished, it does not exist for you, and yet you say, "Oh, what a pleasant thing is my religion, it gives me virtue and gold together, all at the same time!" This man, with his bags of gold, his theology, his prayer meetings, his churches, his profound scholarship, he prides himself upon these, and he says, "Oh, what a pure religion I have got! These other men are fanatics;—they call themselves men of faith, and they get religion but lose the world. I, a man of prudence, get religion and the world too—God and Mammon both at the same time—while these misguided foolish fellows, they may have something like religion, but they have no true religion, because they have forfeited the world." Now, true wisdom would show who is really mistaken. If I have truth I must live and die for truth, and the death-bed will satisfy me as to my sincerity. Therefore, while life is in you, do not sport with truth, do not believe that conscience is simply for times of peace, but rather that it is really and specially for times of trouble and trial. God has given us conscience, not that we may hear it simply in times of comfort, just as we hear our school-

masters give us lessons in grammar, history, or mathematics,—but that it should be a guide to us, to lead us away from the carnal enjoyments and corruptions of this world; and if it be such a guide we must place our entire confidence in it. If God speaks to us through our conscience, let us follow Him with our whole heart, and do not let us follow the misguided men of this world. Away then, all the logic of the world, all your prudence, all your deliberation, all your God-*plus*-Mammon policy! Come, if need be, all the sufferings of the world,—diseases for the body, anguish for the heart, corroding cares for the mind: as a willing servant of my Great Master shall I accept all those dispensations of Providence, if it be necessary to undergo them in order to prove faithful to Him that speaks to me. I have dilated upon the three fundamental articles of our belief. Whoever has faith in God begins to think of some hereafter. Then his heart distends with hopes. He does not calculate according to the arithmetic of the world;—he looks beyond—to that eternity where there is punishment for the vicious and reward for the virtuous. Faith on the one side and hope on the other lead a man continually in the paths of righteousness, conscientiousness, and purity. God must be followed, because He is my Master. Eternity must be regarded, because that is my

real home. Not this building—not this Bombay —not this India—not the beautiful places that are like paradise on earth. My residence is not there. My permanent residence is where there is no death, where there is no sorrow, if I am righteous here. If such be the case I cannot but lead a life of holiness and purity. Evil becomes impossible. A man's hands are tied by God, tied in order that they may never commit that which is evil. He finds his way straight, there is no wavering. Different is the future of those who may call themselves theists, believers in God, but who have no faith in God, no faith in the next world, no faith in truth. Outwardly they are the same, but inwardly there is a great difference. Their unconverted hearts follow the ways of the world, though their enlightened cry be still, God is! and the soul is immortal! Friends, I warn you against following the example of these worldly-minded men. You have just begun a great work in which you shall have to persevere anxiously: make faith the firm and permanent ground on which you shall stand. Do not waver, for without faith there is no salvation. Knowledge never saves a man. Deep erudition never does and never shall save a man. Books can never prove saviours. Your intellect, heavy laden with all the treasures of this world's wisdom, will never be able to lighten you into the paths of

salvation. But the rude, untutored, savage heart of the poor man, if filled with sincere and deep trust in God, is a real guide to salvation. Such a heart will bring salvation; for it is not man that saves man, but God that saves all men. Here all diversities disappear from religion: There is belief in God, there is belief in the immortality of the soul, belief in conscience,—but no such belief can of itself save man. Only that saves which has for its fundamental principle that man is saved, not by deeds, not by knowledge of the law, but by faith and faith alone. If you have that pure faith in the living God, then all the waves of the sea may come upon you, and yet like a rock in the midst of the billows you will stand firm and immovable. [The speaker went on to say that human exertions could not save a man, and that humble prayer to God was necessary, and he then continued—] If there is perfect humility within you, the heavenly Father comes to your rescue—I was going to say, runs to your rescue. If His poor, sinful children in this Prarthana Somaj are groaning and crying, and offering up their prayers to Him, the living God who is present in this congregation, will wipe away their sins, remove all their distresses, take away all their hardships, and give them a resting place for time and eternity. Then they will find that what they could not do for themselves, God does in a

moment. Faith does miracles from which intelligence recoils. Friends, you have taken the name of theists. Remember, then, that a theistical profession brings with it immense responsibilities. We must live and die for truth, for God, for immortality. If these things that I have told you are facts, believe me, friends, the only consolation, the only reward I look for, is that you may live and die as theists—as believers, real, sincere, earnest believers in God. I do not preach dogmas or doctrines. These are simple truths which you yourselves acknowledge. I have only tried to show you that knowledge of these truths will not save you. Therefore, have faith in these truths: convert things that you know into things that you feel. Then I say, you shall live in God. You shall see to the right and to the left, you shall look before and behind, and find yourself encompassed by the living presence of God. He is with me in times of prosperity and in times of adversity; He is with me in life and He shall be with me in death. This is my faith, and may God bless us all and give us that faith which alone can bring salvation.

PRAYER.

26th March, 1868.

HAVING explained the doctrine of Faith, I have to present before you this evening our doctrine of Prayer. It appears to me that, in the natural order of man's spiritual progress, Prayer follows, and in fact is inseparable from Faith. The first step that a man takes in religious progress is faith in God. The next step he takes is prayer or worship of God. To acknowledge God through faith and belief is certainly inseparable from the worship of that God. The very relation in which we stand to God makes it absolutely necessary and imperative that we should offer our homage to Him. What is the relation in which we stand to God? What is the knowledge we have of God and of our relation to Him? He stands before us, as the Supreme Ruler of the universe—the infinite moral Governor of all mankind. This very relation naturally and spontaneously excites our homage. Such a relation demands that we should

[A Sermon preached by the Minister, at the PRARTHANA SOMAJ, Bombay, on 26th March, 1868. Reprinted from *The Bombay Gazette* with some alterations and additions.]

give to God the tribute of our adoration and homage. So in regard to earthly sovereigns. As soon as we admit a certain power upon earth to be our ruling power, so soon both the body and the mind readily unite to make an exhibition of loyalty to such a ruling power. If God, then, be the Supreme ruling power—the highest moral Governor of the universe, the body, the mind, and the soul must naturally and instinctively bow down in order to do honour and pay homage to such a Governor. Homage is a duty, the very first duty which we owe to God as the Ruler of the universe. We cannot do without it,—we cannot dispense with it,—unless we destroy the very relation in which we stand to God. Worship, then, is natural, and history proves it to be natural. Wherever men have acknowledged God as the Creator and the Ruler of the universe, there invariably we find some kind of worship enjoined and followed as a regular ceremony—as a daily duty. That worship may be mixed up with idolatry—there may be much that is condemnable in such worship—but still worship there must be where there is recognition of God, as homage there must be where there is recognition of an earthly sovereign. Worship—corresponding to the Sanskrit word *Upasana*—is the more comprehensive word, which involves several elements of which prayer (*Prarthana*) is only one; but the word "prayer" has been used

both in the comprehensive sense of worship, and also in the particular exclusive sense of spiritual begging. I have taken it first in the comprehensive sense, namely, worship. Every believer in God is bound to worship God; and history tells us that every believer in God has worshipped God in some form or other. But there are some who rest satisfied with this general worship of God,—at least to it they have no objection to offer; but as regards prayer in its narrow and stricter sense they have objection to it. They would not have recourse to it,—they would even go the length of declaring it to be unreasonable, absurd, and even injurious.

Worship comprises three elements—adoration, gratitude, and prayer. By adoration we mean simply ascribing glory and doing homage to God's holiness. The more we are impressed with His righteousness and purity the more we adore Him. So His infinite mercy naturally awakens in us sentiments of gratitude and leads us to offer thanksgivings for the numerous blessings He vouchsafes unto us. You will no doubt admit that so far as God is great and holy, we must acknowledge His greatness and adore His holiness; and that so far as He is kind and merciful, and plenteous in loving-kindness, so far must we acknowledge all the benefits, advantages, and pleasures He has conferred upon us, and does daily confer upon us, with most fervent and

sincere gratitude. But the subject upon which I am about to enter is one which seems to admit of, as it has often given rise to, discussions, doubts, and objections. To my mind, however, superior to these two elements of worship, is the third element—namely, prayer. The first two are *duties*—adoration and gratitude,—but the last is a *necessity*. Without it I cannot live—without it I cannot grow in spiritual life—without it all my hopes of spiritual progress would be in a moment blasted—without it life and death would be to me identical. It is my duty to magnify God, and my duty to offer my gratitude to God, but it is indispensably necessary for my spiritual life that I should prostrate and humble myself down to the dust, and beg and beseech my God to give me that aid which is essential to the success of all my spiritual endeavours—which is essential to the attainment to salvation here and hereafter. It is this great point which it is my desire to impress upon you this evening.

The experience of all mankind ever since man was born, down to the present time, has testified that unaided human power is not enough to overcome evil, to guard the soul against sin. We feel this daily—in our hourly struggles with the temptations of the world we feel this. It is not a matter which can be argued out by any appeal to the authority of books or to the deductions of logic. No: I would appeal to your

experiences, and ask you, whether you have spiritual nerve enough within you to guard yourselves against every sin,—not one sin or two sins, not five varieties of sin—but every manner and kind of sin. Your natural temperament and the peculiar advantages of your social position or education or age may put you beyond particular temptations; you may be above theft and murder and other similar crimes; but have you conquered all the passions and lusts of the flesh, are you liable to no sin whatever? I say there is not a man of flesh and blood that breathes on earth who can triumphantly say, "Here am I; come all manner of sin and temptation and my heart is proof against all attacks." The fact is, God's aid is absolutely necessary—the eyes must be lifted up, and we must invoke the blessings of that Divine Father without whose aid man cannot advance one single step in the path of religious progress.

Ask the rude rustic why he prays every day of his life. He would be at a loss to determine what to say in reply. All that such an untutored man would say would be this—I know not why I pray, but this I can say, I cannot do without prayer; every day there are so many sins threatening to devour me that only for the purpose of self-defence, only to save my soul, I must humble myself down and offer my prayer to God. If the rude rustic has no other explanation of prayer, neither has the wise man.

I can give you no better explanation of the fact how I have learned to pray and why I am in the habit of offering prayer daily to my God. If I could do without it, this very moment I would leave off the habit. If I had never felt the necessity of prayer myself, I would never have been engaged in it, even if it were insisted upon by teachers or books;—but I have found it necessary. When it pleased my merciful God to cause the light of religion to dawn upon my heart,—allow me to mention an incident from the earliest chapter of my religious history—when through His grace my eyes were first opened to the importance of religion, and the first struggles for emancipation from sin began to agitate my heart, then I felt the need of prayer. I found my heart was full of darkness, and was under the deadly influence of all the passions of the flesh, the allurements of the world, the power of evil, the power of fame, and of lust, and of ambition, and of covetousness, and of worldliness. Against these multitudinous enemies I, a poor sinner, could not possibly stand. Feebler in body, feebler in mind, feebler still in spirit, how could I stand in the face of enemies so awful, so formidable, and so numerous as these, enemies outside and enemies within, contending for mastery over my soul day and night? What could I do in circumstances such as these? I waited not for the revelation of any

particular book or the teaching of any particular prophet. In deep agony I consulted my soul, and my soul said, in language exceedingly simple and impressive—"Pray, and pray, if you want salvation. None but God can save sinners." And then my proud and arrogant mind was humbled down, and with it was humbled down my head; my heart, which had been eaten up with conceit, and arrogance, and self-sufficiency, found that there was nothing in it which could withstand the awful assaults of temptations, and in utter helplessness I threw myself at my Father's feet. All sides of the horizon were dark: light suddenly burst forth in one direction and it appeared as if the word "Prayer" was written in golden letters on the gate of the kingdom of God—showing that none entereth God's kingdom except he pass through the gate of prayer—none conquereth sin and temptation unless he humbly, earnestly, and fervently pray. Without wavering or hesitation therefore I at once began to pray to my God. The first day—a blessed day it was—I prayed in the morning and in the night, secretly and humbly. No brother helped me with counsel or encouragement. Nay, I had to conceal the matter from the knowledge of my friends and relatives, lest they should scoff at me. I was sure that as soon as they came to know of it, they would ridicule me and scoff at me, and try to dissuade me if

possible from such a noble and godly habit; and lest such circumstances should happen, I kept the matter a great secret. Day after day I kept on praying, and in the course, I assure you, of a few days I found as it were a flood of light entering into the inmost recesses of my heart and dissipating the darkness of my soul, the darkness of death. Oh, it was cheering moonlight streaming through overhanging clouds of hideous sin. Then I felt great relief, unspeakable comfort. I also felt that I could eat and drink with pleasure. Then I found rest on my bed, and then I found comfort in the company of friends. For I can assure you there was a time in my life when I had almost given up mirth and good humour and cheerfulness, and amusement of all kinds. I felt that the world was dark because my heart was full of darkness; and had not my gracious and beneficent God revealed to me just at that time this great gospel of salvation, namely, prayer, I cannot think where I would have been to-night. You would not have seen me in Bombay addressing you from this pulpit.—Oh, it is too much for my feelings to bear—it overpowers me when it enters my mind—the thought where I would have been to-night if God had not taught me to pray!—Prayer to me was the beginning of salvation. It led me and helped me in enquiries after truth; it brought me into contact with theological works and pious men;—

and through prayer all the other appliances and resources so very necessary for spiritual progress were placed at my disposal by the very same God who had led me thus far. I availed myself of these and humbly went on growing in grace, in purity. Brethren, what I felt to be true in my case I say is true in the case of every man. I assure you it is prayer which ought to be considered as the beginning of religious life—the key to the kingdom of God. Have that, and you have in your hand the means of unlocking the treasures of divine grace. Is it saving knowledge you want?—come and pray; is there a doubt you want to dispel?—come and pray; is it a weakness you wish to remove?—come and pray; is it power you want?—come and pray; is it sin you wish to give up?—come and pray; is it holiness you want?—come and pray. One precept have I given to all inquirers after truth that have called on me, and whoso cometh to me in future for advice shall find the same answer—"Pray without ceasing," as was said in days gone by. I will not ask you to pray for riches, fame, bodily comfort or temporal benefits. I am opposed to that doctrine. I recommend prayer for spiritual blessings only,—for spiritual knowledge, for spiritual power, and for spiritual holiness. For these three things pray. If you don't like to take my word on trust, go home and try the experiment, and if on the fourth day of

your trial you find your experiences give the lie to my statement, I shall retract everything I have said. You have as little right to say sugar is bitter before tasting it as you have to deny the efficacy of prayer before you have personally tried its uses. Rest assured every prayer for spiritual blessings if offered with sincerity and earnestness will be granted by the Merciful God. It has been beautifully said—and it is a law of the moral world as unchangeable as physical laws,—"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." This is an emphatic assurance of God's mercy; and in your own experiences you will find how strictly it is fulfilled in every case. But in order that you may receive what you pray for, you must pray with sincerity, with your whole heart. "Posture is not prayer, words are not wishes:" true prayer is a hungering and thirsting of the heart. It may not express itself in words, it may not observe outward forms, but it is not the less real and effective if it is only a wish of the heart. Language does not constitute, but only expresses and represents prayer, which is in its essence purely spiritual and is heard in secret by God. Let not your thoughts wander about, let there be no discord of contending and unruly inclinations;

when the heart prays, all its thoughts and feelings and wishes must be attuned to the harmony of quiet communion with God, and then only can the blessings sought be realized. It is also necessary that you should not use indefinite generalities in prayer. Do not use the vague commonplaces of formal devotion, such as—"God have mercy on me!" "Lord save me from sin!" But let your prayers indicate special wants to be supplied, special sins to be sacrificed, special blessings needed. You should avoid empty words, and feel deeply what it is that you want in particular before you address your prayers to God. Freely confess your sins before Him and hide them not under a cloak of smooth but vague words; lay your finger on the particular blots in your character you wish to obliterate; show the Great Physician the special malady from which you seek deliverance, and He will heal it. Above all, my friends, you ought to remember what I have already said about sincerity. You must be sincerely and really anxious to give up sin and become pure and holy. If you harbour in your hearts a secret wish to continue in your sins and wicked enjoyments, your prayers will be all mockery and hypocrisy, and will surely recoil upon you unanswered. In illustration of this I shall read to you the King's soliloquy in Scene III., Act III. of Shakespeare's *Hamlet*, as it points out in a most lively and

impressive manner that the man who prays to God for forgiveness without really wishing to get rid of the sin which he asks to be forgiven, will find his prayers lost in the air:—

> O, my offence is rank, it smells to heaven;
> It hath the primal eldest curse upon't,
> A brother's murder!—Pray can I not,
> Though inclination be as sharp as will;
> My stronger guilt defeats my strong intent;
> And, like a man to double business bound,
> I stand in pause where I shall first begin,
> And both neglect. What if this accursed hand
> Were thicker than itself with brother's blood?
> Is there not rain enough in the sweet heavens
> To wash it white as snow? Whereto serves mercy,
> But to confront the visage of offence?
> And what's in prayer, but this two-fold force,—
> To be forestalled, ere we come to fall,
> Or pardon'd, being down? Then I'll look up;
> My fault is past. But, O what form of prayer
> Can serve my turn? Forgive me my foul murder!—
> That cannot be; since I am still possess'd
> Of those effects for which I did the murder,
> My crown, mine own ambition, and my queen.
> May one be pardon'd and retain the offence?
> In the corrupted currents of this world,
> Offence's gilded hand may shove my justice?
> And oft 'tis seen, the wicked prize itself
> Buys out the law: But 'tis not so above;
> There is no shuffling, there the action lies
> In his true nature; and we ourselves compell'd,
> Even to the teeth and forehead of our faults,
> To give in evidence. What then? what rests?
> Try what repentance can: What can it not?
> Yet what can it, when one cannot repent?

O wretched state! O bosom, black as death!
O limèd soul, that, struggling to be free,
Art more engag'd! Help, angels, make assay!
Bow, stubborn knees! and, heart, with strings of steel,
Be soft as sinews of the new-born babe!
All may be well.

He then kneels down and tries to pray; but his struggles and endeavours prove unsuccessful, and in utter despair he at last cries out:—

My words fly up, my thoughts remain below;
Words without thoughts never to heaven go.

Besides offering individual prayers in solitude, regularly every day, you should try to have family prayers if possible. Husband and wife, brother and sister, parents and children should gather round their God and worship Him as the God of their family. Thirdly, there must be congregational prayers in public meetings, like your Prarthana Somaj, in which all of us must unite as brethren to worship our common Father.

Thus the spirit of true prayer will spread from individuals to families, and from families to communities; and thus through prayer will individuals, families and the whole Indian nation be purified and regenerated.

Never shall India be regenerated without prayer. That is a thing with my whole heart I believe, and if any of you individually were to come and ask me whether you could ever be saved with your knowledge, with your deeds,

with your reform movements, I would say at once, no such thing will save you. Therefore, I would say to you individually and collectively —I would say to all Indian men and women— pray, pray from to-morrow. And what excuse can you have for not beginning to pray from to-morrow? Just after you rise from your bed, why should you not remember what a brother has told you this evening—told you for your own sake—for Bombay's sake—for your own family's sake—your children's children's sake. Do begin to pray from to-morrow. Set aside your worldly concerns for five minutes at least. If you cannot pray without some direction, I ask you to use this little book for the present "Theist's Prayer Book"], prepared by a friend and brother of yours. Use one of these prayers at a time, one every day. Parsees, Hindus, brethren of all castes, races and tribes, I beg you all to do this. I will go down on my knees if necessary only to beseech you to pray to God. May God help you and bless you!

GENERAL IMPRESSIONS OF ENGLAND AND THE ENGLISH.

BRETHREN of the Prarthana Somaj, fellow-countrymen and friends, I heartily thank God that He has safely brought me back to my dear fatherland and enabled me to meet you, my friends and countrymen, with renewed health and strength. (Applause.) I appear before you to-night, in compliance with your kind request, in order to give you a short account of my visit to England and my general impressions of that country. You are probably aware that the object which actuated me to undertake the voyage to that distant country was two-fold,—first, to represent the wants and grievances of my countrymen to the British public, and, second, to do all in my humble power to bring about a closer social and spiritual fellowship between England and India—between the West and the East. (Applause.) I am glad to inform you that on the whole the results of my mission are cheering and encouraging in the

[Babu Keshub Chunder Sen arrived at Bombay from England by the mail on Saturday morning. On the following evening he delivered an address in the Hall of the Framjee Cowasjee Institute.]

extreme. (Applause.) I have brought to you glad tidings from the West. The genuine sympathy which thousands of Englishmen and Englishwomen expressed in me and my work cannot fail to encourage us all to persevere in that glorious work which God, I believe, has committed to us. (Applause.) Whatever the shortcomings and defects of the English nation may be, I have seen in that country a noble and a generous heart in the root of society. Let people traduce the character of that nation who have not had an opportunity to dive beneath the surface of things, but those who have studied English character as it is must see that there is an amount of generosity and nobility there which cannot fail to excite our sympathy and interest and approbation. (Hear, hear.) What strikes an Indian in England at first is the geography of that country. Everything there is so tiny and small. The highest mountains in England and Scotland are but mole-hills compared with the stupendous Himalayas, and their largest rivers and streams are not bigger than a drain in India. Everything is small. But the heart of the nation is not small. The people have large and magnanimous minds. Their activity is wonderful. John Bull lives in a state of incessant activity; he cannot live unless he works. You find him here, there, and everywhere like Hamlet's ghost. You see him in the

morning on the streets of London; off he goes to Edinburgh in the evening, and next day perhaps you see him on the Continent, full of business, untiring activity, ceaseless energy. The charity that I saw in England is commendable, in the extreme. The amount of money, three millions annually, spent in London alone upon works of disinterested charity—the real benevolence and genuine disinterestedness with which not merely hundreds but thousands of men and women, not only of the middle classes but in the higher ranks of society, daily devote their mental and physical energies to the prosecution of works of charity cannot but strike a foreigner as something wonderful. There are, I assure you, thousands of men and women in that country who live the lives of disinterested reformers—their only object is to bring relief to the poor, the needy, the ignorant and superstitious—their sole object from morning till midnight is to employ all means in their power in order to raise the fallen and strengthen the weak—to feed the hungry and to quench the thirst of those who come to them in a pitiable condition. They send out the light of religion to all parts of the world. Though you may differ you must acknowledge the wonderful character of these disinterested missionaries. In England, after studying the superficial life of the people, and then diving into the inner

life of society, you find many things which please you and which exercise on you a wholesome moral influence.

THE SWEET ENGLISH HOME.

I do not think there is in any other part of the world such a thing as a sweet English home. Its sweetness, its purity must command our respect; the well-regulated English family deserves your imitation and study. You see there not merely worldly happiness, temporal matters well-managed, daily household duties accomplished with fidelity and honourable integrity, but you see there the spirit of moral righteousness and purity infused into the daily life, even into the petty details of daily transactions. This domestic life in England is not only sweet, but pure; there is not only joy and happiness on the one hand, but there is also a stern and severe moral discipline exercised by the elder members of the family, by parents over children.

RELIGIOUS LIFE IN ENGLAND.

The next thing which deserves your attention is certainly the religious life of England. Is there anything in English Christianity which is essentially superior to all that I saw in other parts of the world? Can I say that the English people, by means of their superior religion and

morality, have attained that high condition of the soul which is represented in the Gospel of Christ as the Kingdom of Heaven? I say, No; far from it. England has not realized the Christian kingdom of God. But still there are Christian virtues, and these certainly cannot fail to excite our interest. There is much that is good and pure in the doctrines of the Christian nation, and in their practice too. But I cannot say, after having studied Christian doctrines and Christian life in England in the way I could do during my short stay in that country, that, on the whole, England as a religious nation is superior to the other nations of the world; rather my conviction is that England has yet much to learn from India, as India has yet much to learn from England. If we enter into a sort of moral and spiritual covenant with each other, mutually and independently resolving to supplement our respective deficiencies by receiving and accepting from each other—if we determine not to flatter ourselves nor to flatter the other party, but dispassionately and calmly to receive all that is good in each nation—then I say a glorious result will accrue to both. We have always the frightful Scylla and Charybdis to avoid in matters like this. Indians when they go to England find their heads turned by everything they see in that grand country—everything English is noble and fine; everything

Indian is wretched and abominable—(applause) —and so there are hundreds of men in the English community both here and in England who do not like to believe and do not care to make any inquiries into the matter, who do not like to believe that there is anything good beyond the pales of orthodox Christianity, that India is nothing but a land of moral desolation and spiritual destitution, that darkness covers the face of the country, and that there is no redeeming light throughout the length and breadth of India. I protest against what my countrymen say, and against what some Englishmen say. Without adulation or flattery let us go to England and borrow all that is good and great in English society there; but in the same breath must we insist on every Englishman and Englishwoman, if they have honest and dispassionate minds and hearts, accepting everything that is good and great in our country. It is the wish of our Heavenly Father that as individuals should fraternize and co-operate with each other so should nations do. If no individual is infallible no nation is, and as unless there is a wholesale interchange of hospitality, unless there is cordial, full intercourse between man and man and between woman and woman, there cannot be anything like reformed society; so unless nations exchange their physical commodities with each other upon universally

admitted principles of political economy, unless nations and races and peoples combine to promote the welfare not only of each tribe and race but of all mankind, the world cannot improve, commerce will be paralysed, trade will come to an end, and nations will become bankrupts, and beggars. But promote interchange of commodities, promote commerce and trade, promote international intercourse upon temporal as well as upon spiritual matters, and you will find all nations derive vast moral and temporal aid from each other. My visit to England has confirmed this conviction in my mind. I now feel far more strongly than ever I did that it is the duty, the solemn duty, of India and England to cultivate close social and spiritual intercourse with each other. What did I see in England? Christianity I did see. Charity and love and spirit I did see. But it was mutilated Christianity, and a mutilated Christ I saw there. Honestly and boldly I declare in the midst of this public assembly that in the matter of certain Christian virtues the English as a nation do not leave the palm to any other nation on the face of the earth, but what I contend for is that these virtues are not the whole of the Christian virtues—that they do not constitute all that is demanded by Christ of those who say they have faith in him. I saw Christ's hand in England, but, alas, I was

disappointed in another respect,—I did not see Christ's heart and soul in England. It was the hand of Christ outstretched for the purpose of doing good to England and to the world,—the spirit of Christ's noble charity—the spirit of him who went about doing all manner of good, day after day and night after night, I saw that spirit with my own eyes. I wish I could bless and thank the whole British nation for their fidelity in this respect. "Charity covers a multitude of sins." If that is true anywhere it is true in England, oh noble and disinterested England! There certainly I saw, if I saw it anywhere, the spirit of Christian charity. But where is Christian devotion—where is he who went on the mountains to pray—where is sincere fervent prayer—where is that desire to overcome the temptation of the flesh simply with the all-conquering force of faith and prayer—where is that daily communion with God which Christ commends to his disciples? I did not see much of such devotion in England. I see that in India, in my noble ancestors. Going back thousands of years in the stream of time I find on the heights of those stupendous Himalayas the venerated men of ancient India, with closed eyes, indulging in the sweet happiness of uninterrupted secret communion with their God. (Applause.) Denounce idolatry and caste, protest against the ten

thousand social corruptions that you see in India, but still can you never for one moment make your eyes blind to those great facts you see in early Hinduism—facts which show and unmistakably prove the high state of spiritual expansion which the hearts of our forefathers had attained. This is a fact which must be acknowledged not only by Indians as patriots and men who love to cherish and respect the memory of the past, but also by Englishmen; and I am happy to say liberal thinkers and liberal theologians in England have begun to pay better attention to this subject. And what is the result? By the inquiries of men like Professor Max Müller they have seen with their own eyes as it were, this beautiful gentle stream of genial devotional love, flowing through the length and breadth of the country in ancient India. Now, alas, we do not see its traces even. Where are those devout men who could not live except in prayer—who felt the reality of the spiritual world as we see to-day the realities of the physical and moral world—men who wanted to prove everything upon the ground of direct spiritual testimony—men who distended their hearts and opened the eyes of faith in order to see and worship the Living Father, as one Infinite Spirit? That, I believe, is just the thing which England must accept from India. And what is that but the very

spirit of devotion and prayer which Jesus Christ tried to inculcate? The Christian, in order to be a true Christian, must have not only outward works of charity, practical righteousness, and moral rectitude, but also he must have a devout and prayerful heart. Let, then, India learn from England practical righteousness; let England learn from India, devotion, faith, and prayer. Let us learn of each other—let England's spirit of charity be infused into Hindu Society—let the millions of my countrymen, Hindus, Parsees, Mahomedans, all races and sects and denominations of India, believe that Providence has, for noble, benevolent, and wise purposes, entrusted their destinies to England, and that good will eventually come out of such political connection. England is bound to govern our country for the good of our people. Those days are gone by never to return when men thought of holding India at the point of the bayonet—those dark days are gone by when men thought of closing all public schools and colleges in order to prevent the rise of independent thought, the growth of independent public opinion, in Native society. Men are beginning to feel that India is a solemn trust, that the English out in India are acting simply as trustees, responsible and accountable to that God who placed India in their hands for the welfare of the country—(applause)—

and that if England does not discharge her duties to India in a truly Christian spirit—if England seeks to crush down 180 millions of people in this glorious country, to destroy their nationality, to extinguish the fire of noble antiquity and the thrill of ancient patriotism—if England's object in holding intercourse with and governing the people of India is simply to make money and leave the people to themselves in the higher matters of spiritual life,—then I say, Perish British rule this moment. God will not tolerate a Government at this time of the day based on principles other than those which we recognise as the principles of justice and benevolence. (Applause.)

SECTARIANISM AND BROAD CHURCHISM.

Let us all believe that England's connection with India is Christian. But what is the meaning of that word Christian? By Christianity I never mean a certain number of stereotyped dogmas and doctrines: by Christianity I do not mean rites and ceremonies. No, for true Christianity says there is no justification in works, nor in external rites, but righteousness, justification and sanctification must be the results of spiritual conversion —must be worked out by faith. That is true Christianity—that, I say, is true Hinduism, that is true Mahomedanism, that is true Zoroastrianism. By faith shall man be saved. Not if you are

proud of ten thousand words of charity,—not if you have inundated all Bombay with outward institutions of charity. No. If you have faith in the Living Father and your whole heart has been converted and regenerated, then I say you are fit for the Kingdom of God. And England is still as far from the Kingdom of Heaven as you and I are. (Applause.) We are still far from that integrity and fulness of true theistic life (call it Christian life if you like);—we are all yet far from that. Now my Hindu, Mahomedan, and Parsee friends, you may boast of your religion and pure daily life, but before the tribunal of God you will find that God's judgment does not pronounce a favourable decree on your life—you will find you have yet much to learn. Then, I say, let your Christian missionaries, and let your Christian government admit the truth of this,—that they will not by preaching dogmas and doctrines, but by bringing the spirit of true devotion, firm faith and fervent communion with God on the one hand and Christ's noble charity and untiring industry on the other, do any permanent good to this country. Let the duties of Christians and of the Christian Government be to introduce these into the life-blood of Native society in India. (Applause.) In England there is still much that you would see of bigotry and superstition,—there are sects far more numerous in England than I ever thought. Two hundred and fifty small

narrow sects into which Christendom in England has been split up! Oh a lamentable spectacle indeed!—that in the name of him who preached "Peace on earth and good will among men" there should be so many narrow sects in England! It is a thing which we cannot but deplore sincerely and truly. And yet on the other hand, so far as liberal thinkers are concerned, I must say I have seen in England a larger amount of liberal thought and feeling than I hoped to find there. It is something wonderful. The Christian mind in England is endeavouring to throw off the fetters, the bonds of sectarian dogmatism which have shackled it for many years and centuries—that mind is coming out truly and independently in order to acknowledge and vindicate true, free religious liberty. The Broad Church in England represents broad Christian thought, sympathy and charity. Thousands of men of every sect; not merely in the Church of England but among Dissenters and in every Christian sect—thousands are beginning to feel sectarianism is the curse of the country, and are determined to protest against it and to preach brotherly love and charity. I hope that the more such feelings grow, the greater and purer and closer will be the intercourse of those sects not only with each other but with other religious sects too. There is at present amongst the learned thinkers of England what is called the science of comparative theology just springing

up. I am sanguine about the results of such a movement as that. When we find that systems of religions that have prevailed for centuries in different parts of the world can be studied as they ought to be, then, I say, anxious and dispassionate Christians must admit that the love of Christ did not begin when he was born into this world, but that the true spirit of Christ is to be found everywhere—it is a love that loveth every man that cometh into the world. Everything that is good and true is for Christ to love, and, if there be good men and women in India, I am sure, let Christians of the present day say what they will, Christ, Jesus Christ, with loving arms extended, would embrace such brothers and sisters as brethren in a common faith,—as God's sons and daughters. (Applause.)

LIONIZING.

Now, my friends, you want to know what England has done and is going to do for us. Have I done anything in England? I must tell you that they lionized me and made too much of me. I protested against it;—the process of lionizing was painful to me. They flattered me, but I was not to blame. I went to discharge my duty humbly, but they put me on platforms and carried me from town to town and from province to province and from meeting to meeting. Whatever their objects were, certainly the results of such a

movement proved useful, because I had thus the means of extending my acquaintance. Thousands upon thousands came to hear me. You may say, "All that demonstration shows only a temporary ebullition of popular adulation and flattery, directed towards a man whom they did not and cannot understand, and who is really unworthy of such popular favour, such popular sympathy." I admit I was decidedly most unworthy of honours such as those, but still I had some honest truths to tell, and was not the English nation to come to hear me? But I sincerely believe that that Holy and Merciful Father who is interested in the welfare of my country and of England brought thousands to me in order that they might hear from the lips of a Native of India what he had to say concerning the welfare and advancement of this country. (Applause.) Many came to scoff at me; many came to put me down; many knew not who I was;—but I spoke truth, and I am sure I was always honestly and humbly endeavouring to speak nothing but the truth as I believed it to be true. I said to all my English friends and to the public of England that there were great defects in the political administration of India—I told them the Christian government, though professedly Christian, were not in some respects carrying on their duties in a Christian spirit. And what was the result? Thousands of hands were raised on all sides

indicating hearty appreciation of what I said—not one or two individuals here and there, or a few families, but a thrill of public fervour as it were, seemed to run throughout all the meetings, —all stood up sometimes in order to show that dishonesty, oppression and injustice must be put down. And who said so? The men and women of the English people. (Laughter.) And what does that show? That shows that the English people are really and sincerely anxious to blot out everything that is bad in the government of India. Profoundly ignorant they are as to the actual state of things in this country. You must go and enlighten them; but I can assure you if you can only have access to the inmost recesses of the British heart, there sympathy, nothing but sympathy, will you find. Protest against anything bad in our countrymen, and let Englishmen feel that your patriotism has not blinded you to the defects of your countrymen, but that you are anxious to emancipate them from idolatry, and caste, and ignorance, and social corruption, and wickedness, —and in the same breath point out the defects of character in English people here, and they will receive your words, I assure you, with the utmost alacrity and cheerfulness. In fact I was oftentimes amused to find that what I said against English people was received with cheers; and all my words which were meant as a sort of encomium on the British people fell flat on the audience.

What does that show? Is that not a wonderful trait in the British character, that they are so honest that they like to hear a foreigner say what is wrong in their character? What better proof can you have of the national honesty? Tell John Bull his faults and he praises and admires you. (A laugh.) Then, I say, England requires only to be enlightened in order to do justice to India.

WHAT THE QUEEN AND ENGLAND THINK OF INDIA.

Against disloyalty I loudly and vehemently protest. To such a Christian sovereign as Her Majesty Queen Victoria let all hearts be raised with feelings of loyalty. (Applause.) Let the hearts of all Hindus, Mahomedans and Parsees be raised in order to shower blessings on that sovereign. (Applause.) What she herself told me vastly encourages me,—she takes the deepest interest in the welfare of our countrymen and especially our countrywomen. What I have found to be the case with the English public I have found to be equally the case with Her Majesty. The whole English people there, from one end of the country to the other, are, I say, favourably disposed to your country. There is no desire to do you injustice—there is no desire to oppress you or to treat you in a tyrannical manner;—on the contrary there is a strong and growing sense of the vast importance of India. People used to think in former days that India

was not larger than Middlesex and that the people of India were nothing but a parcel of savages. (Laughter.) But now opinions are changed and altered. Now they are beginning to feel, when they look to the results of these universities by their effects on hundreds of promising and energetic young men, that India is really a great country. And, as by developing the physical resources of the country you can make India what she is destined to be, so by developing the spiritual and moral resources of the nation you can make India a truly great and glorious country. (Applause.)

BRITISH REGARD FOR NATIONALITY.

That is the feeling of England at the present day. Is not that good news? And what are you going to do after hearing such cheering news as this? Do you mean to sleep over an assurance so generous and encouraging as this? When the British public stand up and so manfully and clearly assure you of their sympathies and desire to help you forward in the work of national reformation, then I say you must rise as men and show your appreciation of the generosity of the British public. I can assure you it has nothing like a desire to extinguish nationality. Everything I said against denationalization roused the sympathy and cheers of the British public. They are jealous about their own nationality. They

would not allow any foreigner to make an invasion on their own sacred nationality, and when I spoke as a patriot they felt I was a patriot and was justified in defending what was good and great in the institutions and religion of my country. (Applause.) And so they are prepared to respect your positions—they are determined by legislative enactments to put down such institutions as Suttee and to promote the re-marriage of widows—they think Government ought to assist the people in their reforms by sympathy, not with a view to force upon you English notions and ideas and institutions.

ENGLISHMEN AND THEIR DINNERS.

Would you like to eat and drink in the English way? I really think it is barbarous. (Laughter and applause.) A vegetarian in the midst of carnivorous England! (Applause.) I am sure if the people of India were to see the horrors of the meat market in London they would never send their little children to England. (Laughter.) Certainly horrid English beef is a horror. I was invited to many dinner parties, and what did I invariably see there? Why, the dining room appeared to be more like a Zoological garden; there were all sorts of fowls of the air, the beasts of the wilderness, and fishes of the sea and creeping things laid on the table. (Laughter.) They were about to start into a new life as it were.

(Shrieks of laughter.) I need not say I could not positively say whether they were alive or dead. These are the things which our English friends eat. I am glad I have run away from England. (Laughter.) But English fashions and dinners! These are really two things that are barbarous. Excuse my saying so, but I honestly believe they are barbarous. (Laughter.)

PROTEST AGAINST ENGLISH FASHIONS AND DINNERS.

I think there ought to be a protest against what is called "fashion" in England. It is a dangerous thing and makes frightful progress. The tails of the ladies' dresses should be protested against and the horrors of English dinners ought to be protested against, and if you, my countrymen, are really anxious to promote the welfare of your country, avoid these two things. (Laughter.) Import into your country all that is good in England but not these horrid things.

ENGLISH POVERTY AND ENGLISH CHARITY.

Do not allow yourselves to be carried away by the idea that every thing that pertains to that country is grand and glorious. (Applause.) No, there are the worst men in England—(applause)—as there are the best everywhere. The worst, the lowest, the most wicked are to be found in it. Destitution, poverty in its worst and most frightful phases is found in the streets of London

—ignorance, frightful and appalling, pervade the masses of the people. These know not their God; they are worse than those whom Christians denounce as heathen. There is a large quantity of heathenism—too much, I may say—in Christian England—there is much ignorance, much spiritual destitution. And what does all this show? That, how, even in the centres of civilization there are such bad things; and when you see these with your own eyes pray do not indiscriminately censure the whole community for the more degraded. The more lost, the more appalling the disease, the greater the antidote—the greater the amount of intellectual darkness, the greater is the anxiety to promote education among the masses of the people—the more there is of wickedness, the more pure-hearted earnestness there is in order to send out what are called biblewomen and missionaries, and readers, and moral and religious teachers, of all shades of opinion and all positions in society, in order to elevate the spiritual sufferings and supply the spiritual wants of those people. (Applause.) So England by her own destitution has made herself immensely charitable. The ignorance and wickedness of some of the people have made a large body of philanthropists, ready even now to sacrifice their blood for the glory and redemption of England,—and not only to England are their energies confined, but you see them in all parts

of the world. All I have to request English residents in India to do is this—let them help us to have English charity here. There are many who have fallen into the lowest depths of sin, ignorance, and superstition. Let us, then, have the thousands of charitable institutions you have in England transplanted into our country. Such we like and must have. While we guard our nationality, let us bring from England the charitable institutions—let all good and charitable men and women come out to regenerate this country. Against denationalization I have protested, but do not understand me to say that you shall keep back the tide of trade and civilization —that you shall say to the wave of the refining sea of true refinement and philanthropy coming from the West to the East, "Thus far shalt thou come and no further"—but you must allow the advancing wave to come and encroach on our land,—to break down the multitudinous evils that have been allowed to accumulate in the course of centuries, and break down the embankments of superstition, idolatry and caste. Let us be prepared for that—let it be proved to God and the world that England has nobly fulfilled her mission in India—(applause)—and that all India is now freed from ignorance and prejudice. Oh, what a glorious day that will be when we shall see throughout the length and breadth of our country such pious, charitable, and Christian ladies as we

see in England, and such disinterested, generous, Christian-minded men as we see in England. There are some men and women of this character in India, I must say. Oh, may their number multiply—may the number of those who come to India simply for the sake of money be less and less, and may those who come to India for nothing but the glory and redemption of India be greater day by day. (Applause.)

APPEAL TO HIS COUNTRYMEN.

Before I depart from this hall, allow me, my friends and fellow-countrymen, to say that, having returned from that great country, I cannot allow you to sleep in such a critical age as this. I can tell you in distinct and emphatic terms that England, and the whole of the civilized world through England, has assured me of Western sympathy with Eastern nations, and specially with India, the noble representative of the East. (Applause.) Such assurance carry home, but do not go to bed till you have offered an humble and heartfelt prayer to your God and the God of India and England that He may put into your mind a noble resolution from this night not to shrink back with detestable cowardice, and timidity, from a duty which must be done—from sacrifices which must be submitted to. Pray that He may put into your mind energy and resolution which will compel and cause you to

submit to all manner of privations and sufferings in order to do good unto your country. Be loyal to the Queen and to the British Government. Be thankful to all those, whether men and women of your own country or men and women of England, who have in any way done you good. Let not our enemies, let not our friends say that we are wanting in gratitude. Let all India unite in one chorus of sweet and unanimous gratitude flowing towards God as an appreciation on the part of the whole nation of the blessings that have been conferred upon the people by foreign nations. (Applause.) While you have love and thankfulness, tell your hands to be active. Now, Prarthana Somaji brethren, will you call upon all Bombay to come forward and unite with you? Are not the people of Bombay believers in the one living God? Am I to be told at this meeting that educated and enlightened natives of India, Hindus, Mahomedans, or Parsees, believe in idols? Enlightened men still tied and fettered by the horrid bonds of idolatry and superstitution? No; in your hearts, whatever you may say, I see an acknowledgment of the one true God. Then stand up and say, in India the banners of truth must be unfurled. Lo, the light is streaming in from the West; lo, ten thousand hands are outstretched over mountains, across seas and oceans—outstretched to redeem the millions of the Indian population from ignorance

and sin and idolatry. Then we shall not be idle. When all the world says to India, "Arise," let not India stop. Now are the grand and glorious days of reformation at hand—the Kingdom of Heaven, methinks, is drawing nigh for India's redemption. Sleep not, humbly I beg and beseech you. I will go down at your feet and most humbly I am prepared to beseech and implore you to take this exhortation into your thoughts. Many of our countrymen and countrywomen are dying in ignorance and darkness, in sin and superstition. Say not, then, that indolence and apathy, hypocrisy and inaction shall characterise young India, but rather say from this night forward there shall not be compromise or sleep, apathy, hypocrisy, or inaction, but young India knows what England says to her, knows what liberal, generous minds in England, on the Continent, and in America say at the present moment. The voice of civilization is "Onward, forward, and Heavenward," and let India's motto from this night be "Onward, forward, Heavenward." (Prolonged applause.)

A brief impressive prayer was then offered by the lecturer, after which the company sang one or two hymns.

The meeting then separated.

THE RECONSTRUCTION OF NATIVE SOCIETY.

Thursday, 14th March, 1872.

YOUR Excellency, Your Honour, Ladies and Gentlemen,—That was indeed a very important day in the history of India when the English first set foot on its soil. From that ever-memorable day we may date the commencement of a new and glorious era in our social, moral, and intellectual life. Then for the first time was opened to the view of my fellow-countrymen a new world, a world of new thoughts, new literature and science, and new civilization. The leading nation in Europe met the leading nation in Asia, and the sight was indeed morally sublime and grand. It was not merely a mechanical contiguity of races. I may say the elements supplied by each race entered into a sort of chemical solution and fusion. Fermentation was the natural consequence, and since that time

[The Address was delivered extempore by Babu Keshub Chunder Sen, Chairman of the Education Section, at the Annual Meeting of the Bengal Social Science Association on Thursday, the 14th March, 1872, before an audience of nearly twelve hundred men, including His Excellency the Viceroy and Lady Napier, His Honour the Lieutenant-Governor of Bengal, His Excellency the Commander-in-Chief, Hon. J. B. Phear, and Revd. Dr. Mitchell.]

several important changes, mental and material, have transpired in this part of the world. At that time the foundation was laid of very great changes, which up to the present time have continued to affect the moral and social interests of 180 millions of the population of this country. The effect of this international contact was instantaneous. Western civilization burst upon us with the tremendous fury and the resistless force of a powerful current. It swept away the accumulated errors and corruptions of ages; it broke into atoms the strongholds of superstition, ignorance, and social evil. What the ultimate issue of all the conflicts and struggles that are going on at present will be it is impossible at the present moment accurately to determine and confidently to divine. Some minds may be rendered extremely anxious as they see that there are several things of a very discouraging character in the events which are transpiring around us. To my mind the whole scene is extremely hopeful and encouraging. The finger of Providence is working on all sides, and the history of Native reform shows only the steady growth of a great nation, the steady and continual development of a national life under encouraging auspices. It may be supposed that the vessel of Native society, torn from her ancient moorings, may be led into tempests, and may be wrecked after all. But it appears to me that

there is evidence enough on all sides which conclusively proves that the vessel, after undergoing all manner of trials, after overcoming all fluctuations, and after riding bravely and triumphantly over all the waves of doubt, disadvantage, and danger which may beat against her, she will ultimately enter the harbour of true civilization and peace. (Cheers.) If we look attentively at the progress of events, we cannot but be struck with the fact that for several years past the work of Native reform has been more of a destructive than of a constructive character. All the evils which had accumulated in this country in the course of ages at once succumbed to the advancing effects of civilization, and the violent onslaughts, directed by Western education and refinement, naturally tended to destroy all that was wrong and demoralising in this country. So we see, one after the other, the moral, social, and intellectual evils in India gradually fading away. The work is still going on—I mean the work of destruction. The work of reconstruction is still before us—not behind. Let us for one moment consider what these agencies are which have been at work for the destruction of social and moral evils? The most powerful agency, I may say, is English education. Wherever the schoolmaster is doing his work, earnestly, thoroughly, and conscientiously, he is inevitably turning the minds of the present generation of

our countrymen from all that is wrong, from all manner of untruth and error. The effects, as I have said, are inevitable. It is impossible to adhere firmly to the ancient state of things if we once place ourselves thoroughly under the influence of sound and liberal English education. The effects of education may be seen in the very depths of our consciousness. It is not merely a superficial work which has been carried on as some people imagine. No; not only our ideas and feelings, even our habits and customs, and the experiences of daily life, undergo a great change under the influence of English education. We have cast away, in fact, all our old modes of thinking and acting, and are entering into, as it were, new regions of thought and action. The effects of English education have been, on the whole, of an extremely revolutionary character; and if our schools and colleges be allowed to continue uninterruptedly and unmolested in their work, they will doubtless in the end train up a new generation of regenerated and reformed men.

Christian missions in India may be accepted as another powerful cause working in the midst of Native society for many years, and effecting great changes in our social life. Without entering at all into theological controversy, which the constitution of this Association wisely interdicts, I may safely venture to say that Christian mis-

sionaries, working in different parts of this great empire, have succeeded in improving the habits and views, the feelings and ideas, of the people; they have succeeded in promoting inquiry after truth, and this spirit of inquiry, though fostered and kept up directly by religious agency, has, in the natural course of things, made inroads into all departments of thought and speculation in order to satisfy itself as to what truth is.

Next, I may be allowed to mention the Native church, called the Brahmo Somaj, which has also exhibited its power in revolutionizing Native society. Far less aggressive indeed than Christianity, it has worked its way silently and almost imperceptibly into the heart of the nation, and it has been emancipating people, if not by thousands, at least by hundreds, from all that is unclean and immoral, all that is intellectually wrong and socially degrading, and it has been gradually leading numbers of young men and women from the thraldom of sin and the bondage of impurity. In theory and in practice it has been endeavouring to place before the nation a new mode of life altogether.

Lastly, I will invite your attention to the action of the Legislature. The British Government, justly called paternal, has always helped Native reformers in the sacred work of reforming the people. When the leaders of Native society, more than forty years ago, got up an agitation

for the suppression of the barbarous rite known as Suttee, the Legislature did not, in spite of great opposition, shrink from the noble work of according material assistance to the Native gentlemen who got up the movement. Although they were earnest, yet they were weak. They could not by their own power exterminate an institution which had been existing in the country for many ages. In order to annihilate this barbarous practice they very wisely sought the strong aid of the law. That aid was readily given; and since that time we have seen the salutary effects of this legislative enactment. Subsequently the Legislature passed a law removing all obstacles in the way of the re-marriage of Hindu widows. That was indeed a valuable boon conferred on Native society. It was welcomed by thousands with heart-felt gratitude, and its moral effects future generations will bear testimony to. Thus the schoolmaster, the missionary, and the legislator have combined in order to help the nation forward in an honourable career of intellectual and social progress and civilization. (Applause.) But all this work has been, as I have already told you, more of a destructive character. Obstacles have been removed; foul branches have been cut off from the tree of Native society; the maladies and the diseases which had been afflicting the organism of Native society have been cured; but nothing

of a solid and positive character has yet been given to the people. The Natives have been emancipated from ignorance—not only men, but also women. Schools and colleges have been established in different parts of the country with a view to give intellectual training to boys and girls—a training which has, I must say, succeeded in dispelling the gloom of ignorance which had been brooding over the face of this part of the globe for many centuries. Idolatry has been shaken. That distinctions of caste are absurd and mischievous thousands of educated Natives in different parts of the country readily and cheerfully admit. Yet I may say caste still rears its proud head in our midst; we have succeeded in making successful onslaughts on idolatry, but our attacks on the strong and powerful system of caste which prevails in this country have not proved so efficacious. Yet, however, some of the restrictions of caste have got slackened in course of time, and we do not feel the rigour of the institution. It is gratifying to observe that the absurd and cruel custom which prevented Native women from receiving benefits of education has been removed, and thousands of girls to-day cheerfully attend schools belonging to Government or managed by Native gentlemen—schools where these girls go day after day, and receive with the greatest alacrity the instruction imparted to them. The zenana

mission is also working successfully and powerfully in Hindu homes, spreading the light of knowledge amongst many who come forward cheerfully and gratefully to receive it.

But the question after all is—have the individuals who constitute this nation, has the nation as a whole, received a strong, solid and positive training, whose effects will survive all the evils that may come in future, all the contingencies incident to our national existence? Can we stand forward and say, we are really growing, as a nation, or that the individuals of whom Native society is composed are really growing better, wiser, and holier men after all? Have our women received sound education? Is the work of reformation upon which we are congratulating ourselves at the present moment a mere superficial varnish, or is it deep? Is the work that is going on around us a work of radical reformation or is it simply patchwork? Are we trying to heal the wounds as they expose themselves to view, or has the Native reformer, like a skilled surgeon, probed deep into the bottom of these wounds and succeeded in giving the patient a new constitution, full of renewed life and vitality, full of all that is noble, strong and abiding? All these are, however, problematical, some may admit, but others will find equal reasons for dissenting. To my mind it

appears that we have yet to reconstruct Native society. We have given a death blow to ancient Native institutions but we have not succeeded in bringing out new life from the effects of such annihilation. From the ashes of our extinct national life, from the remnants of demolished Native society, must arise a new life and a new fabric, destined to show forth unto distant nations the effects of England's political and social rule in India. (Hear, hear.)

How, then, are we to reconstruct Native society? First let us look to individuals. The reconstruction of individual character may, in other words, be described as the formation of character. Friends and countrymen, you will allow me to say that your character is not yet formed. Certainly you understand what I mean. Perhaps you know what is wrong, and are capable of distinguishing what is right from wrong, truth from untruth, solid fact from error, righteous deeds from sin. But have you succeeded in ennobling your nature to such an extent as to stand forward before the rest of the world, and take your place by the side of other nations? Are you better men on the whole? I am sorry to say—and I have proof which bears irrefragable testimony to what I say—that a large amount of hypocrisy, dishonesty, moral imbecility, and insincerity,

has entered into the composition of the character of the present generation of my countrymen. This, I must say, is the inevitable consequence of the present state of society. Passing through a period of transition, we have gathered together elements of character from the east and the west: we have inherited certain failings from our ancestors, and we have also with equal readiness imbibed vices from the west. So the Native character at the present moment is not what it was a hundred years ago. Our forefathers had a character different in many essential respects from the character that we at present possess. We may boast of our superior civilization and refinement, of our intellectual scholarship; but, on the whole, we are in many respects, I say, inferior to our ancestors in point of character; and for this reason that our character is not yet formed. Imperceptibly we have given up much of what was good in the national life of our country; we have imitated Englishmen in many respects, but I may be allowed to say that we have been slow in acknowledging and adopting those noble traits which are to be found in the character of Englishmen. We may have imitated their weak points and their failings, but we have not, as we should, manfully, and in spite of opposition, taken into our souls, and assimilated by our nature, the good traits of

English life. What, then, is the result of this contact of the English with the Native races? The effect, as might be anticipated, has been encouraging prospectively, but discouraging in its immediate effects. We hope to grow better in time. England has come to our help, and if there are failings, errors of judgment or even vices amongst us at the present moment, all these I hope and trust, will be obliterated in the course of time. As soon as we have got out of the trials of transition, as soon as the disturbed and agitated mind of the nation settles down tranquilly, and all this excitement has subsided, then shall the vices we have been gathering be taken away from us, and we shall see, with eyes wide open, that though we had been changing ourselves, we had not always been changing our intellectual and social life for the good things of the West, but that we have adopted some of the new fashionable vices of the present day.

Now, then, let us see whether our character stands high in the estimation even of our own countrymen. No, our uneducated countrymen find fault with us, point out several deficiencies in our character. They applaud and admire our education, but at the same time they say that the younger men of our schools and colleges are not, on the whole, so honest, so pure in character, as the generation that has

gone before. How are we to rectify such a state of things? We look to our schools and colleges for the remedy. Our educationists must give us *moral* training. (Cheers.) I should call upon Government to introduce an effective system of moral training into our schools and colleges. If our young men are not, on the whole, better than our countrymen in times gone by, what is the use of mere intellectual cramming? I admit that we have read Shakespeare and Milton; but I find that we require a solid and firm substratum to enable us to rear upon it a strong moral character. (Applause.) To prove the laxity of the moral training imparted at present, if you try to tempt a young man, you will easily find that his education is not proof against temptation. Many intelligent young men have ruined their characters. I hope and trust our moral training will be proportionate to our intellectual training. I sincerely hope that all such schoolmasters as have not set good examples in the direction of moral character will be asked to retire immediately—(cheers)—and that the sacred task of educating the next generation will be entrusted to better hands. The principle of non-interference in religion, which the Government has systematically adhered to in all times, is a principle which I thoroughly uphold. I think the

Government is quite right in excluding doctrinal education and dogmatic teaching from schools and colleges. But at the same time allow me to say that the exclusion of dogmatic theological teaching does not necessarily mean an exclusion of such training as may tend to give the students a better character. (Applause.) If we are to neglect theological teaching, does it follow that we should be oblivious of the claims which our young men have upon us as moral and responsible agents? Certainly it is the duty of every schoolmaster to train up the young men in all that is right, and good and pure. There may be some practical difficulty in the way. If we exclude the Bible from our schools and colleges, if we exclude the Hindu Vedas and the Mahomedan Koran, what are we to substitute in their place? I immediately reply, Natural Theology—some work or works like "Paley's Natural Theology." Let us teach our young men the wonders of science; let us open their eyes to those marvellous proofs of design which we see all around us, and which prove the presence of a living Creator to Whom we are all morally responsible. These subjects might easily be explained and taught without any reference to theological dogmas whatever. The moral relations of life, the duties that we owe to our fellow-countrymen, to our superiors, to our

parents, to our wives—duties, in fact to all those who surround us—may be explained by the teacher, not simply in connection with the text-books which are at present used, but as forming a distinct subject of training and instruction. When prizes are awarded, let a premium be set upon moral training, and upon purity of character. Let, in fact, all the students of our schools and colleges be led to believe that it is the earnest desire of Government to exclude everything that has the appearance of immorality from the teachers and the students, and that the Government will resolutely discharge the duty of enforcing strict moral discipline amongst the alumni of its schools and colleges. When this is universally known, then, I say, will our young men learn to respect their superiors, and perform aright the duties they owe to all around them; then not only will our students receive better intellectual culture and moral training but they will carry home the simple truths of our morality, which they will practise in their daily lives. (Hear, hear.) What I have said has reference to the formation of individual character. We want to train up a number of individuals amongst the Natives, capable of commanding respect, not only in India, but amongst the surrounding nations. If we do not foster honesty and moral purity in the

individual, the nation will continue in a state of immorality, in spite of schools and colleges, in spite of all superficial embellishments.

Now let us turn to Native homes. After having reconstructed the individual character, we must reconstruct the homes. We must give to woman her right place in society. I admit that the Native woman has studied and read a little history, geography, arithmetic, Bengali and English literature, and perhaps succeeded in gathering the rudiments of the physical sciences. But after all she has not found her rightful position in society. Her character even is less formed than that of the male population of India. If we have not thoroughly constructed our character upon right and firm principles, our women certainly are in a more miserable and wretched condition. The Native woman has made herself troublesome to her parents, and on the other hand troublesome to her husband. She has given up reading the Ramayan and Mahabharat, but she has not shown any special proclivities for the writings of Shakespeare and Milton. She does not sympathise with the elderly women in her family in the matter of domestic management. In fact she does not seem to possess sufficient knowledge of domestic economy. She has gone even to the extent of making herself ridiculous in that respect in the eye of those whom

she is accustomed to regard as her superiors. On the other hand she cannot sympathise with her husband. Hence it is impossible for her to expect to please her parents on the one hand and her husband on the other. Thus her position is one of helplessness and wretchedness. She is not satisfied with herself in the midst of circumstances such as these. Government has merely done its duty in providing her with some education, but she has not received sufficient education to be an ornament to her family. Situated as she is, she wants better training from us. We should, without any loss of time, adopt and introduce a more efficient system of zenana education. I have heard astute and sagacious statesmen, I have heard men like Lord Lawrence and the late lamented Viceroy say that the duty of Government is not to go much beyond zenana teaching, for female education might in some degree excite alarm among the Native population, might be interpreted as a sort of covert attack upon the cherished institutions of the country. Although there are many girls' schools in different parts of the country, yet our statesmen and rulers attach the utmost importance to zenana education. If it be true that we cannot expect much benefit from our public schools, and that we ought to look chiefly to home education, we ought to find

ıt the best teachers to admit into our .milies. If it be true that much good is ɛpected to result from zenana teaching, we ust do our best to satisfy those who come ırward and say that, in spite of general pro- ɛess and enlightenment, they will continue to ive education to their wives and daughters ıd sisters in their own homes, and will never low them to stir beyond the pale of the ɜnana. But, certainly, I would protest against l attempts to close our schools and colleges. or a century at least our attention and ıergy should be directed chiefly to zenana lucation. If that be so, we should have a ırge number of female teachers sent out from ngland, or what would be better, governesses ıould be trained in this country. The best lan, however, would be to educate Native ɜmale teachers. (Applause.)

Another question that we should consider is ıat of female emancipation. Already the subject as attracted a large share of public attention.)uring the last few years this subject has been iscussed in newspapers, at public meetings, and ı other places. I should certainly be the last erson to provoke unpleasant controversy on a ıbject of such importance, but it would not be ut of place to say a word or two on the subject. [y sympathy is with those who say that woman ıust have her rights just as much as man has.

The question of woman's freedom is a subject of paramount importance to us at the present moment. How can we solve the difficulty? Can we for one moment justify ourselves in denying liberty and freedom to our women? No. But freedom is a relative term. We cannot accord freedom to woman according to one universal and uniform standard. No subject is more warmly discussed in England at present than that of women's rights. How far do those rights extend? Is it impossible to fix any limit. There are some who would go even to the extent of allowing women to enlist themselves in the army. (Laughter.) Certainly we are not going so far as that. But still we must say that Native women ought to be taken out of their present system of bondage, social and domestic. (Applause.) They ought to receive freedom of thought and action; they ought to have a clearly defined position in society. But my sympathy is not with those who say that they will give women freedom without education; they will permit them to move in society without looking to their intellectual and moral culture. These men would give the first place to freedom and emancipation, and they believe that all other reforms would follow. I should, however, place education, moral training, and social reformation first, and these will, in the natural course of things, lead to what is called

the emancipation of women. (Cheers.) It is impossible for any man, however courageous and powerful he may be, however strong his intellect, however eminent his political position, to stand as an obstacle in the way of Native female emancipation after education and moral training have been imparted to our women. The Native women will themselves claim from us with a powerful voice and extort an uncompromising acknowledgment of their right. It is impossible, I say, to immure a Native woman in the zenana if she has received a sound education. But, then, do not bring about violent changes in this matter. It is a most delicate experiment, and ought to be tried in a most delicate manner. We ought to seek for, and certainly we shall receive in the course of time, the valuable assistance of philanthropic English ladies in this matter. When they have taken a good number of Native ladies under their care, then, I can say the best results will follow. We should try to establish a number of boarding houses where women will not only be trained up in intellectual knowledge, but will also be able to learn domestic economy and receive a sound moral training. And then they will be able to come forward and take their rightful place in society of their own accord; they will come and claim, desire and receive ultimately their real position in society. Then,

I say, none will be able to hinder the consummation of so necessary a work of reform. I therefore exhort you not to lose heart in this matter, and not to be rash. Do not entertain the spirit of sudden innovation in your mind, but go on slowly and calmly. Slow and sure is the progress of reformation. (Hear, hear.) When woman has taken her place in society then we shall be enabled to enjoy purified and reformed homes.

Lastly, we shall try to reform Native social customs. How can we reconstruct Native society on the basis of right and beneficial customs? Premature marriage, the pro[illegible]bition of widow marriage, bigamy and polygamy, [illegible]rong views of the duties of husband and wi[illegible] all these evils are concentrated in the peculiar [illegible]titution of Hindu marriage, and act as insurm[illegible]ntable obstacles in the way of Native refo[illegible]tion. How can we sweep away so many [illegible] of things? Only by adopting a better syst[illegible] marriage. I need not say much on this su[illegible] because I, in common with many others, h[illegible] fully look forward to the passing of that [illegible] which is at present before the Legislature[illegible] Bill which will enable Native reformers to ma[illegible] according to their educated intellects and th[illegible] enlightened consciences, and which will ena[illegible] man and woman to contract marriages, in [illegible] presence of God, voluntarily and freely. Th[illegible]

marriage will be a sacred, social, and domestic institution in this country, as it is in other countries; then polygamy and bigamy will be completely inhibited and be rendered penal in the eye of the law. (Applause.) Educated men and women will marry after they have attained proper marriageable age and when they understand their mutual duties. They will not find any civil disabilities preventing them from contracting marriage, but will be allowed to marry lawfully, and according to their own conscience. (Cheers.)

These, gentlemen, constitute the platform of social reformation which I have the honour to present to you at this anniversary meeting. My object in addressing you this evening has been simply to present a few suggestive thoughts and ideas which I call upon you to carry home, in order that you may think over them, and deduce such practical principles as they may suggest to you. Go forth and think that you are men from whom the British Government expects a great deal. Try by your conduct to wipe off the stigma of hypocrisy and dishonesty which has been hitherto attached to your character. The scintillations caused by the friction which is constantly going on between new and old ideas, conclusively show that something is coming—that all these sparks will accumulate into a flame which will make itself

visible from the Himalayas to Cape Comorin. (Hear, hear.) We are all hopefully looking forward to the day when we shall have reformed individuals, reformed homes and reformed society. Come, my fellow-countrymen and friends, let us join together and enter into a crushing crusade against the evils that surround us. We have received the greatest possible aid from without. Now the duty which is peculiarly our own has to be done. Reform, in order to be lasting, must be indigenous. When our friends have done their duty, let us come forward and take hold of the aid and act ourselves, and then we shall be in a position to say that we deserve the aid that has been accorded to us, and we shall be able to join together as a reformed nation, and proclaim to all the world the benefits of the British rule. (Cheers.)

FUTURE LIFE.—I.

A THEIST'S faith in the immortality of the soul is hardly less strong than his faith in the existence of God. Both these beliefs are implanted in the very constitution of man; and both these doctrines are founded upon his intuition. As an advocate of pure Theism, it has always been my endeavour to connect these two doctrines in indissoluble unity. To dissociate them or to view them as independent of each other is impossible. The true Theist cannot but deny the very possibility of their disunion. Either proclaim your belief in God and the immortality of the soul simultaneously, or eschew each of these vital doctrines altogether. For with your holiest convictions of the Holiest God, your heart will fail you in the practical life without a strong faith in the next world. Were you to grope in the dark about the immortality of your soul your best attempts to perform the various duties of your life, domestic,

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social, political or religious, would prove unsuccessful. In other words, if the whole of your future existence were to depend upon *ifs* and *buts*, not only your faith in God must be deficient in solidity, but your life, as an inevitable result, shall become ungodly. If you have no hope of a world to come, why should you relinquish the pleasures of this world, why should you conform to the rules of morality and submit to the discipline of religion, or why should you be virtuous, in spite of privations and tortures, to meet the fate of heroes and martyrs? The response to such a "why" would, indeed, be awful, if you discard your faith in the immortality of the soul. This awful "why" must continue to assail your ears, and will never receive a satisfactory reply, till you admit the eternal existence of your soul after death. Sooner or later you must become vicious, if you have no faith in it. It is, therefore, for serious purposes of practical life that I entreat you to draw your attention to this momentous subject. We see that the fullest reward in this world is rare and those who sacrifice their lives for God and truth, do find here no adequate compensation; but what keeps up the fire of their holy zeal is only a belief or unfailing assurance of retribution in the other world. To secure a perennial flow of religious enthusiasm in the midst of thousands of trials

and temptations, it is, therefore, absolutely necessary for you to *intensify* your belief in the next world. In England I know there are people who proclaim their faith in God; but they say, at the same time, that human belief in the other world is no more than a mere wish of the heart, and according to them there are no decided and philosophical proofs for such a doctrine. Most of them are good and honest men, able and strong in the cause of truth; and there are some whose lives are godly; but beware, do not follow in the footsteps of these men. Be sure, such belief in the Godhead cannot stand long. To be real and solid our faith in God must be, as it were, entwined with faith in the immortality of our soul. Divorce the one from the other, both perish sooner or later. Do therefore seek earnestly and sincerely the new and fresh grounds upon which both these beliefs are founded. Do not rest satisfied with the old, stale and unprofitable arguments of controversial theology, but go direct to the temple of your inner consciousness and there you will discover the secret of these two doctrines which are deeply connected together by God Himself. These two beliefs, at the outset of their development, are identical, but in their future progress, various and distinct offshoots and branches uprise from them. They stand essentially upon the same vantage-ground

of your intuitive nature. Therein these two principles are implanted so profoundly and intimately that it is impossible to believe in the one without believing in the other. This is the high and elevated and at the same time common and universal ground upon which these two stand. It is not so much in your logical power to demonstrate them so clearly and strongly, as by an appeal to your intuitive nature. The arguments brought forward from the exercise of reason or by reference to intellect are not so formidable and so conclusive as the direct and affirmative evidence of your intuitive consciousness. It is said that immateriality and indivisibility of the soul prove its immortality. The soul is unity and therefore it stands above the process of dissolution, to which all material bodies are subject. But all that we could know from these reasonings amounts to prove nothing more certainly than that the soul is not matter and that there may be nine chances out of ten that it never dies. Others again say, there are, in every soul, high longings and lofty aspirations which cannot be satisfied in this world—a fire which nobody can quench—and these, they say, strongly argue that a future world awaits him. Beyond that man cannot go, or human logic can proceed no further; but Theists must go beyond these limits. Their faith in the immortality of the soul must not depend upon

the mere conclusion of intellect or upon the simple affection of heart, or upon both of them together. Yes, we feel ourselves naturally inclined to wish that those who are dear and near to us and we ourselves may not be for ever done up; but our faith in immortality cannot stand upon such a fleeting and unstable ground; there must be something else, more lofty and more profound than mere intellect or heart to keep up the fire. Now what is that ground, and where is it? It is the same ground upon which we discover God, our heavenly Father. To think a Father without a Home and a Home without a Father is impossible. No sooner I see my Father, I find His Home also, and as soon as I find my Home, so soon I see my Father there. Then, if my Father continues to live for ever, it is most assuredly true that *the future*, or eternity *is my dwelling-house.* Therefore these two beliefs are inseparable from each other. And our faith in immortality is an evolution of this root-idea that "In Him we live and move and have our being." What is man's religious consciousness? How does he realize something beyond himself and this physical world which surrounds him on all sides? There is in him a deep and secret sense of dependence which radically binds him to a superior Being whom we call God. When you are conscious of your own existence as

distinct from and independent of all other things, you cannot but feel that it is not an absolute independence. In all that you know, in all that you feel and in all that you desire, or, scientifically speaking, in all your cognitions, conations, and volitions, you apprehend self as a sort of permanent and abiding substance, or a distinct identity that lies unchanged amidst all these inward phenomena and the vicissitudes of your life. Man—the abiding subject remains the same, all his thoughts, feelings and wishes changed. Scenes are changed and shifted, but the ground whereupon they were enacted remains the same. Though there is an endless variety of thoughts, feelings and wishes, yet the mind that thinks, feels and wishes is the same. But although the mind is the source of its own phenomena, yet it is dependent and finite. It did not create itself, nor has it power to sustain its own existence. And it also feels that there are certain limits beyond which its thoughts, emotions and wishes cannot go. It has potency, but that is potency limited, and is exercised only within that natural fence or boundary that girts about its consciousness. While it is conscious of its potency, at the same time, it feels its impotency. While it puts forth its power to see, it knows that it is not itself that planted the eyes where they are; while it hears, it is likewise conscious that the ears that hear were

not created by itself. And so in all forms of human potency man apprehends the existence of a superior power, which is the original fountain of all his energies either of body or of mind; call that power God, Creator, Maker or anything you like, but be sure, without the immediate help of this Superior Power, your life is impossible. You think, you feel and you act only through the direct assistance of this Power—without it you have no independent, no absolute existence whatever. With an idea of your power you must have the idea, however dim and imperfect, of the Power of all your powers. Your intelligence, however brilliant and shining, is but a ray of that sun of Supreme Light, your love however deep and liberal is but a drop of that ocean of Goodness, is nothing else than the reflection of that Holiest Being—the only Saviour of all mankind. You can never conceive of your existence as separate from or independent of that Being. He is the living and eternal source of all powers. Everything that is true, good and beautiful, flows from Him. From that great Spring the three currents of wisdom, goodness, and purity come perennially into human consciousness. To feel yourself as an independent entity is absolutely impossible. When you see your reality, you realize the solemn Reality of all realities. A child must hang upon a superior person, call

him father or mother. We depend on God in every act of our life—and we therefore call Him our Father and Mother. Now I think it is clear that "In Him I live and move and have my being." My existence is possible only in His existence. I live, because God lives. If God does not exist I do not exist. Not that God lives, because I live; but I live, because God lives—I have no independent reservoir of water to replenish the river of my life—every drop comes directly from Him. God lives, therefore I live—this then is the more instinctive and more natural logic of every Theist. Without God I have no existence. I think in Him, I feel in Him, and I work in Him. He is the Eye of my eyes, the Ear of my ears, the Mind of my mind, and the Life of my life. When I think of myself as a permanent and abiding identity apart from all other phenomena, I cannot but feel that I am not the author of my own existence. Nay, I can have no clear idea of it without faith in my Living Father. Friends, go to Him and He will enlighten you on this subject of your future life and will show you how our faith in immortality is evolved out of our faith in Him and will speak to you in so clear and delightful a language that your heart will be gladdened as it will listen to Him with rapt attention. Nothing is so delightful as original experience in God's truth.

FUTURE LIFE. II.

IN my last lecture it was explained to you that intuitively we find in ourselves an abiding substance distinct from all fleeting phenomena, and secondly a sense of dependence on some superior Power. That in putting forth any kind of energy, the human soul feels limitations. The sense of power and the sense of impotency go in him hand in hand. In other words, the Finite suggests the Infinite. The limited person called self hangs upon the unlimited Person called God. The more thinking and the more reflective you are, the more clearly and beautifully will this relation reveal itself to you. "In Him we live and move and have our being" is an expression of this deep relation that subsists between God and our soul. This doctrine is theological if not logical. It is not a sectarian dogma, neither Hindu nor Mahometan, nor Christian nor Buddhistic; but it is universal. Every son that is called human finds the root

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of his being in God. Humanity is rooted in Divinity. The great tree of mankind is deeply planted in the soil of the Godhead. Human life depends upon Divine life. Life of man cannot be conceived as an independent entity. On the same vantage-ground where you realize this relation, you can see both God and the immortality of your soul. The same eye that sees God discerns also eternity. The same arguments which prove the existence of God apply also to the doctrine of the existence of our future life. The very existence of men, I have shown, presupposes the existence of God—an argument drawn from the universal and instinctive nature of humanity. And this intuitive department of our consciousness is the high vantage-ground whereupon we meet our God; and standing upon this ground we shall also prove the existence of our future life. Cut away this ground, your religious sense of dependence, your prayers and your highest aspirations necessarily fall down. Therefore we must see the doctrine of immortality also established upon this ground, that nothing may shake our faith in it. It has been demonstrated that the soul which is the real man lives in God—it does not live in the body nor does it receive its nourishment from it. God is its life, and in Him it lives and moves and has ts being. The body stands to the soul in the

same relation as dress to the body. Take off the dress, the body remains just as it was, so take away the body the soul lives just as it used to live in the body. My self is not vitally connected with the body. The dissolution of the body does not argue the death of the soul. For the soul draws its vitality from God, and then I die, only when my deep connection with Him, the Great Source of life, itself ceases. The body is my earthly tabernacle, remove it, I do not die. *I do not live in the body; but I live in God.* Those who deny Future Life must say that we live in the body. According to them the soul is a function of the brain or the cerebral or nervous system. But no man has demonstrated that mind draws vitality of her thought and energy from blood. True life means living in God. Every department of Theistic life, physical or social, intellectual or moral, political or religious, must bear testimony to this great fact that "In Him we live and move and have our being." The man of faith must be conscious of it and must fully understand the force of the argument, "I live, because God lives." This is the corner-stone or the central ground upon which our faith in immortality shall stand. We live in God. To think of God is to think of an Eternal Being, and since He is the Life of my life it is perfectly natural to conclude that I shall also live in Him

throughout eternity. Divested of all earthly tabernacles and temporary houses and appendages the soul lives best in God. The inner spirit is dressed in God. Though all outward vestments fall, God Himself, the inmost dress of the soul, is Eternal. Now the *onus probandi* lies on their shoulders who oppose the doctrine of immortality. Then it is in a manner proved that the Divine Will, the eternal fountain from which flow our wisdom, love, joy and purity, will continue to keep up our life for ever and ever. This is the root idea of man about his immortality. There are other ideas and sentiments also which intensify this faith: Namely (1) our Idea of Divine Justice, (2) our Idea of Divine Goodness, (3) and also our Idea of Divine Wisdom. To believe God without these attributes is to believe no God. He who is not infinitely just, good and wise is anything but the true and the living God. Without these Divine elements it is an imaginary God which has no real existence in itself. In fact, our idea of justice is but a small reflection of that perfect justice in Him. The natural feelings of indignation which we feel, even at the mention of any unrighteous deed in history and narratives, are but the outpourings of this root-idea in us. This sense of justice seeks its realization in outward events. And it is therefore that we feel ourselves indignant at the

exultation of the wicked—and see our idea of justice satisfied when we see a good man has received his reward, or truth and justice triumph. We instinctively believe that this element of justice dwells in God in infinite measure. Now if oppression and injustice do not fail to awaken indignation even in the vitiated man of finite justice, can the Holiest God, the Perfection of justice, tolerate the iniquities and misdeeds of the world to pass with impunity? Since we, who are so imperfect, cannot brook the idea of a despot maltreating a poor, helpless man, how can the Fountain of Perfect Justice allow the wicked to triumph over the good? In short, the God of Justice can allow no sort of wickedness to pass unpunished. But we see most of the wicked pass from this world without adequate punishment inflicted on them for their crimes and sins. And it is therefore that some people have tried to explain this anomaly by the doctrine of the transmigration of soul. Otherwise they cannot account for the diversities in the world of man. They see some are born stupid and blind, others intelligent and well-developed; some rich, others poor, and that while smile is the destiny of some, they see deep-seated woe and misery is the destiny of another. The heart naturally asks, how is it that such kind of injustice prevails in the creation of God? The question requires serious answer.

God cannot be unjust, for an unjust Being cannot rule the world. But we see an apparent injustice in His Government. Yea, it is an apparent injustice, indeed. For at the bottom of these so-called unjust dispensations works the God of Infinite Justice. And they, the advocates of the transmigration of soul, have attempted to vindicate the God of Justice by the doctrine of pre-existence or transmigration of soul.

Instead of charging one, the grandfather Adam, with the cause of all the multitudinous woes and miseries that befall mankind, they ascribe it to all equally. Vicarious punishment is impossible. A man in his life-time commits sin, dies unpunished, but death does not exempt him from punishment—immortality follows him. There is the transmigration of soul—the wicked are to be born again, in this world, as miserable creatures, for God's law demands that every sinner must suffer here or hereafter, in proportion to the intensity of his sinfulness. But Brahmos have no faith in the transmigration of soul. For it is a dogma entirely hypothetical and imaginary and has no foundation in the consciousness of man. Nobody, however enthusiastically he himself may admire or uphold this doctrine, knows or feels that he had a pre-existence. Secondly, any suffering without an attendant remembrance of the particular sin as

its cause is no punishment. According to True Theism, the best way of explaining the apparent injustice in this world and at the same time vindicating the Infinite Justice of God is to believe only this—that man is to live after death. If God is just, man must be immortal. Thus our idea of God's justice necessitates our faith in future life. Either God is all-just, or man mortal. If God is just and has eyes to see and love to feel, He must take up in His own hand the cause of righteousness. A just God cannot see thousands of His children butchered by demons in human shape. His Justice will compel Him to come down here and stem the current of such horrible injustice. None but an unjust God could delight to see such a painful spectacle of massacre. Even we who are blind and partial to ourselves are indignant at the iniquities of others. We may excuse our own shortcomings, but when we judge of others the inherent and instinctive sense of justice within us makes our blood boil, when we see them inflict any kind of oppression upon the weak. Can the Infinite Justice then tolerate such things? Think not, O thou fool, that death is the falling off of the last curtain. No! death removes no one from the judgment of God. Death is not the last scene—there is an eternal thread running after death, and you should therefore come to no conclusion till you

see all the scenes enacted. Wait therefore till you see the whole drama gone through. There is no escape from the punishment of sin. The idea of God's judgment is beautifully pictured in the Bible.

If God is good, He must help the repentant and prayerful sinners. There is a dozen of Brahmos groping in the dark — in need of guidance and immediate help. The God of mercy draws near to them and assures them of His redeeming mercy. Suppose death suddenly takes off their bodies. And if He is true to His word, can these men cease to live or go away into the other world, weeping? If God is with them and they are conscious of it, they must go away rejoicing. A man would be considered inhuman and a heartless traitor, if he betrayed his trust or church. And know ye not that God is our responsible Father? If He is Father and we are His children, He is morally bound to protect us against destruction. His promise must be redeemed so long as moral purity, absolute goodness and infinite justice dwell in Him. If He can do otherwise and prove Himself a deceitful traitor, we must seek another God who will live with us not only here, but throughout eternity. Thus our idea of God's goodness also necessitates our faith in immortality. Here then in your intuitive sense of Divine goodness and justice is a scene

heavenly—which shows that you are made of some other stuff than of earthly elements. It is this which is shocked when we see those ferocious animals in human shape, who tyrannize over the poor and the weak. It makes you not only resent and recoil at the misdeeds of the wicked but makes you feel yourself satisfied when you see them severely punished, not because you wish ill of them, but because you daily implore God's justice and mercy and pray for a paradise on earth. Therefore that little thing, the sense of justice, is a Divine principle in humanity, without which our religion and our faith in God and immortality would be impossible. The history of the world shows that there has been rebellion in this sense against any kind of injustice committed by men. It has dethroned monarchs and brought down the despots. In God's Kingdom there is full sixteen annas justice, no half justice, no one-fourth justice, no fifteen and half annas justice. The Divine Justice must be satisfied fully in its every dealing with man.

Man is because God is; hence is the proposition "In Him I live and move and have my being." The soul lives in the house of God, although the temporal appendages fall off. God is eternal, and, since death cannot separate the bond between Humanity and Divinity, I am also immortal.

Therefore to believe in yourself is to believe in God; to believe in God is to believe in an infinitely just God, and to believe in such a God is to believe in the retribution of our works in future life.

FUTURE LIFE.—III.

AGAIN, if God is infinitely wise, He is bound to see the ultimate consummation of His perfect design in the creation of mankind. Granted that there is no next world: men and women come and die: that God creates them only for partial development; it would indicate not only God's intellectual weakness, but it would be a libel against His wisdom. For, an infinitely wise God cannot form schemes only to be half or partially accomplished. When we see that He has given us a nature to enjoy eternity, how can we believe that we have come into existence only to enjoy a short span of this life? Why did God give us a spiritual and progressive constitution, if He knew that it was to perish with the body? "Eat, drink and be merry" is this your and my destiny? No! Our Father is wise and infinitely holy, and although nobody can enter into the

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wherefore of God to the fullest extent, we feel ourselves so far sure that He has created us for some wise and holy purposes. A Holy God cannot create man and woman for unholy purposes. Only an immoral God or a sinful Creator might make mankind for sinful purposes. Suffice to say that God is holy, and He has constructed a world of men and women for holy purposes, and has endowed them with power and energies to carry out those purposes to their fullest extent. Either you must believe this or altogether deny God's holiness and wisdom. For if we were destined to live only a short and simple life, where was the necessity of creating us capable of eternal progress? If God is a good and wise Author, He is bound by His wisdom and goodness to do full and entire justice to everything He creates. A perfect Maker cannot create anything without purpose, neither can He suffer any of His works to perish without its full development. Suppose the sun—one of the glorious works of the Almighty—rose early in the morning to give life to this world, but on a sudden disappeared from the horizon. What would you think of the wisdom of its Author? Again, think of trees and flowers only half developed, then where was the necessity of creating them? Suppose you saw the scaffolding of the Presidency College

building, and saw the ablest workmen of the P.W.D. busy about it, and each working out the plan set for him, but saw after a short period, when the walls had been raised only a few feet high, all the attempts to erect the building given up; what would you think of the wisdom of the Government? If the design on the paper and the scaffolding were all in all, what would you say of the wisdom of the engineer? If the Government is wise, the building must be completed in its fulness and entirety.

So the building of the house of God, which is only begun in this world, is to be completed only in Futurity. The family of God is yet to be built. A good company of brothers and sisters must be secured. How, we do not know, you become missionaries, teachers, ministers, etc. You organize churches, colleges and schools. In some way or other you try to raise a building. But sooner or later the workmen die, no traces of vitality and life remain. Daily, thousands and millions of God's servants die. Are we therefore to conclude that they, our predecessors, worked in vain to raise the house of God? Because the house is not built in this world, does it argue that it is never to be complete? You fall down from the branch of a tree, another is drowned in the sea, others die of mortal

diseases. Granted that these people are cut off for ever from the family of God, then you must say God is not wise, for otherwise His house must have been built.

Thus justice, love and wisdom, combined with His Holiness, necessitate God to build the common Home of our immortality. This conclusion is an evolution of His essential attributes. Just when you say man is mortal, John is a man, therefore he is mortal, it is but one of the simplest laws of logic. So when we draw out of these three ideas of God, namely infinite justice, infinite love and infinite wisdom, that our soul is immortal, it is an evolution of these three fundamental ideas, inherent in our nature. These ideas are not the result of observation or study; no books or teachers could awaken them in us, were they not imprinted on our mind by the great Creator Himself. From these principles the Theists evolve their faith in the Future Life. This is the highest ground on which our faith in immortality rests. Besides these there are other arguments also. One of them is that man is a spirit, and is not made of component parts, therefore it is not subject to death which dissolves the body; or in other words, decomposability cannot be predicated of the spirit. Another popular argument is—man has unquenchable longing

for immortality. From the earliest time of creation down to the present day we find in every creed the admittance of this doctrine in some shape or other. There is positive assertion in the scriptures of every nation that there is something beyond the grave, that this life is not the be-all and end-all of our existence. Does it prove nothing? When a fact is so universal as this there must be a root-idea. Even the unbelievers admit that although they themselves can neither credit the evidence of their intuitive consciousness, nor can establish their faith on logical grounds, yet they feel that those who have faith in immortality are happier than they. Most of the unbelievers are honest and good men; but of what use is their goodness or honesty, if, so far as they are themselves concerned, they perish, and their friends and relatives share the same fate? Thus to the sadness of their disbelief are added the agonies of eternal separation from those who were dearest and nearest to them. And though they are wiser or more rational, yet they are more miserable than the Theists. And who would willingly like to make himself the victim to such endless woes and miseries? Who is there on earth that believes death is the last scene of our life? Logically he may fail to convince himself of the validity of the arguments that

support this doctrine, but, however his heart may be degraded, there is in it a natural conviction of the immortality of the soul. A deep, secret and universal consciousness of immortality underlies all his yearnings, emotions, feelings and aspirations after heavenly life. There are the Vedantic, the Hindu, the Buddhistic, the Mahomedan, and the Christian ideas of Future Life. The Buddhists say there will be, after endless transmigrations, an absolute absorption of the soul into God, or a total annihilation of it. The Mahomedan idea of Paradise (*Vehest*) is a perfect scene of sensuality. The Christian's hope of Heaven is "Thy will be done." Now the root-idea, implanted by God, that there is something beyond the grave underlies all these doctrines of man's future destiny. Mortality cannot be predicated of God's children. In this world, I see only the first scene of man's existence, but I have eternity before me to go through the whole plot. God is infinitely merciful and wise; and poor man is not to be tantalized by Him with hopes never to be realized. If there is a design in His creating man, it must be carried out. And further He has given within us a stirring impulse which tells us that there is something beyond death. The Vedantic or the Buddhistic idea of absolute absorption of the soul into the Deity is in itself a self-

contradiction. By it the poor Vedantist or the Buddhist denies what he is so heartily willing to establish by his austere and self-abnegatory life. By their own hand unconsciously they create a dogma of annihilation and not everlasting existence, and according to their own dogma there is no compensation in after life for their self-inflicted sufferings and sacrifices. What! Have they been seeking sanctity and virtue only to perish or sink into the Godhead? This preposterous idea is dressed by them in an apparently beautiful and deluding dogma called *Nirvana*. But although their superstructure may be full of folly, the root-idea upon which it is constructed—namely the universal assertion that there is something beyond the grave—is there. Let all earthly teachers and pulpits be mute. There is within every soul the idea, the secret voice of whisper, "Man, thou shouldst live and live forever." How different or objectionable may be the ideas of the various sects in regard to the Future Life, couched in the words *Nirvana*, *Vaikuntha*, *Vehest*, etc., the root-idea is found everywhere. Man cannot do without immortality. In no way, whatever, ntuitively, logically or emotionally, can he et rid of his natural striving for immortality. his striving, however suppressed and resisted, ains in wonderful strength in the time of

death. The root-idea develops itself most luxuriantly when it is enlightened by our faith in the moral world of God. No sophistry can take out the idea of right. Of all faculties of the human mind, only conscience, the vicegerent of God, speaks with authority. It speaks in a commanding attitude. "Go, thou Brahmo Missionary, preach God and His truths." Whoever hears its voice is animated and gets new life. It speaks in an imperative commanding tone, "Thou shalt do it." When you listen to it, you feel some superior spirit commands you. When it commands, it communicates law—and law supposes Law-giver. And who is that Law-giver but God Himself? Thus God is ruling over us with tremendous authority. The Great Judge is just. The Divine Legislator legislates for time and eternity. In evolving the doctrine of immortality from our idea of Divine Justice, it was shown that we are obliged to believe in the next world for the purpose of moral Government. Justice, in one sense, is the idea or will of a Just Law-giver and Judge. It becomes reward to the righteous and punishment to the wicked. In another view it is our human sense of Justice. If you trust the idea of justice in your inner consciousness you are bound to believe in the Future Life. The details of the next world are not given us by

God. We are only to believe that in Him we shall live and move and have our being as we do now. For the present, this seed, this root-idea, is enough for us; and we should not expect more light than what God has given us. As true Brahmos let us be satisfied with what we have received, and be thankful to our Father for the bit of truth which He has so mercifully vouchsafed unto us.

FUTURE LIFE.—IV.

ALL arguments concerning the Immortality of the soul are divided into two heads, *viz.*, direct and indirect. When it is an object of direct faith it is not only a reality, but something which gives entire satisfaction. The restless heart yearns for a positive and direct evidence. There are others who have recourse to theology, philosophy and logic, and rest satisfied with indirect evidence only. But a Theist must not be satisfied with indirect testimony. Over and above all indirect testimonies there is direct evidence of the next world. It is directly perceived by a man of faith, and the pleasures that accompany it are also known to him by a foretaste here. The entity of God and the entity of the next world reveal to him clearly indissoluble unity. "In Him we live and move and have our being," that is the foundation-stone upon which our faith in immortality rests. As soon as we realize our finite

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self, so soon we feel it depends on an Infinite Soul, to whom theology gives the name of God. From this point we proceed in two ways—one leads to God, the other to futurity. Into these two ways man's first religious consciousness branches out. The very first religious effort of the soul leads you to God and immortality. To know thyself properly is to know a finite soul hanging upon an Infinite Being. And to perceive this relation is to know that there is Future Life. For the primary principles about God and Immortality are imprinted on the very constitution of man; otherwise it would show a great defect in the Maker Himself. When I experience that my existence is dependent on a Higher and Eternal Existence, I feel two ways, one leading to the Portals of Heaven and the other to God. If I see that I live in God and not in the body, then it is clear that I will continue to live. What is death? It is nothing but a mere change, no reality belongs to death. I know myself as living in an Infinite and Ever-living Soul. The Soul and God are so tied together as the former drawing the sap of life and the Latter giving it. This proposition is true of time as well as of eternity. Through hope I realize futurity. There are three points:—Self, God and Life. The knowledge of self constitutes Psychology, the knowledge of God Theology, and in the fact that self lives

in God we find the doctrine of Immortality. I give all honour to prophets and great teachers for the much light they have thrown on the subject of immortality, but I must guard you against all indirect evidence. Seek direct and positive evidence—enter into the very constitution and nature of the soul and you will be convinced of your immortality. Be true to yourself—believe yourself as living in God and there will remain no doubt as to your Future Life. He stultifies himself who believes that he lives in the body. The time may come when you shall be swept adrift from all indirect testimonies, do therefore secure a solid ground whereupon to stand. And you need not go elsewhere, for enough will be found in your own self to fortify, deepen and intensify your faith in immortality. He who has engraven on the mind the element of religion, is, as it were, constrained to write upon it the message of its immortality. For it was useless to possess a faith in God if the soul was not immortal. When we see that these two doctrines, *viz.*, our fundamental ideas about God and our immortality, are united together for time and eternity, we have there the direct perception of God's truth. In the realization of these two facts consists the seed of our religious life. The growth of this seed depends upon God only, for you cannot make or unmake what He has

implanted in you. Under His fostering mercy the seed grows, and when it grows into a luxuriant and stately tree reflection begins, and you try to analyze it. You then ask, how could it grow, where did it receive nourishment, who gave it sap? Is it real as the ground is real? In response to these questions and after accurate analysis you find that the ground whereupon your tree of eternal life stands, is "I live in God." This is the fundamental basis upon which is built the whole fabric of human immortality. There are three other elements also which enter into the constitution of that tree. And they are, as already mentioned, the Infinite Justice, the Infinite Love, and the Infinite Wisdom of God. Our intuitive ideas about the Divine attributes are awakened and furnished by outward events in the history of the world. It is the human idea of justice that constructs the codes and tribunals to administer justice to mankind; it is this which tells us that the decrees of Heaven will pursue the culprit beyond the grave; the miscreant, living under the dominion of a just king, must be punished here or hereafter; a just God and a soul without immortality are things impossible. Thus justice resolves itself into two forces—one, the fear of punishment, the other, the hope of reward. Again, if God is wise, He could not make us for fractional development. For the sake of His

perfect wisdom, He is bound to constitute us in such a way as to fulfil our respective missions. Further, God is merciful. Since He makes covenant with the prayerful penitents, He is bound to redeem His promise. Thus our ideas about the attributes of God and God Himself help the growth of our faith in immortality. Or the just God and my sense of His justice, the loving God and my sense of His love, the wise God and my sense of His wisdom, go together to develop the seed, and the result is our unflinching faith in immortality. Man lives in God and also satisfies his sense of justice, of love and of wisdom in God. Wisely and lovingly the fond Parent looks after the eternal concerns of His child. For our salvation is the only aim and design of our Great Heavenly Father. How long shall we live? As long as we live in God, and God lives in eternity. It is His living will that we shall also enjoy Him through eternity, and go on from pure to purer stage of life, cradled in His justice, love and wisdom. If I live in God, eternal punishment is impossible. If we live in God, we cannot die in God. We can die only outside of God. The denizens of Hell, say we, die in God. We live in God, we shall live in Him throughout eternity. He is our eternal Father and Mother and it is His business to supply us for ever with the necessaries of life. He will treat us beyond

the grave as justly, lovingly and wisely as He is doing us now. It would be a calamity to know more of the Next World than this. It is enough to know that we shall continue to live hereafter in the same Just, Loving and Wise God. These intuitive, underived, God-given ideas are here awakened and exercised by the outward events that transpire in the world. These are, as it were, the three pillars upon which stands our great paradise in the world to come. These are the three cardinal principles upon which depends our doctrine of immortality. Do not then wish the fleeting applause and the handsome personal features to accompany you to that great Paradise.

But you might naturally ask, Am I to launch into that vast eternity alone? Are my parents, children and friends to be cut off for ever from my heart? The thought rends my heart. But who can assure that they will be reunited with you, if you were connected with them only in flesh? If it is true that through the valley of death only a single soul is to pass, how can you believe that even those who were united with you spiritually, shall not be separated from you? I loved so many brothers and sisters for the sake of God and God only and am I to be cut off from their holy influence immediately after death? Has God constructed in the next world a solitary mansion for me? The man of

faith will say, No, I live in God, and this is the beginning and the end, the *Alpha* and *Omega* of our immortality. And as I live in God, so you live in God, and we two live in God. All men and women, either of India or of Lapland, of this world, or of the other world, live in God, and hence all of us live together and are united in God, the Common Life of our life. Therefore disunion or separation could be possible only if we could live outside God.

Do not then invoke spirit, for thereby you make it omniscient and omnipresent. The sun's brightness is darkness to you. Can Christ, Mahomed, or Chaitanya whisper into ears anything about the next world if God has refused to give you more light upon it? Where is Christ or Chaitanya located? You are not eagle-eyed and the natural tympanum of your ears is also defective. But intercommunion with spirits is possible only through God. And on this side of the grave there must be communion with ourselves to enjoy it hereafter. Be then, Brethren, united here. A family on earth is a family in heaven. And we shall live in each other as we live in God.

FUTURE LIFE.—V.

THE two cardinal doctrines of religion are the existence of God and immortality. And unless we keep our hearts thoroughly established in these two grand truths, sensuality and worldliness are sure to creep into our souls. There are two testimonies as explained in my last lecture, entirely different from each other, which verify our faith. In the economy of Divine Providence there is Unity of these two doctrines. Our faith in God and immortality must stand or fall together. The very same light that shows us God, helps us to see immortality. Those who build up their faith upon hearsay evidence and not on personal experience, know that the light within them is not enough; it only glimmers. Theists try to see with their own eyes, and hear with their own ears what prophets have realized, for God has given to every one of His children power to have direct communion with Him. This power or eyesight, which enables us to see the spiritual realities of

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God, is what I call *Intuition.* Those who cultivate the powers of spiritual perception, realize that there is eternal blessedness reserved for them. But this light, though a veritable fact to a few, is not true of all mankind. If you look into the religious institutions of the world, you will perceive that faith in Future Life comes outright from human nature; but it is not in all cases, as direct and as vivid, as I am convinced of your realities. But it does not, therefore, necessarily follow that God has refused to some the power of direct vision. It would be against His justice and mercy to make us depend only on books and other men. Yes, when the inward voice of God is drowned in the tumult of our passions and lusts, we do require the auxiliaries of good books and holy influences of spiritual men; but you must remember it is not books or holy men that save us; but it is the redeeming spirit of God that works out through them our Salvation. It is your fault if you do not hear God. He has consented to dwell with the sinful generations. The ideas are given and it is for you to cultivate them and allow the seeds to germinate. The more you feel your personality, and the more you exercise your native instincts of justice, love and wisdom, the more you are convinced of a personal and infinitely just, good and wise God; and anything that is true, good and beautiful belongeth to God and can never grow on human soil.

Were we to depend on books and other men, it would be necessary to learn all the dialects and languages both ancient and modern; but as we are constituted, we naturally understand the vernacular of God by the corresponding ideas implanted within us by Himself. And what is true of each individual soul is true of the whole of mankind. For the same God who created me and works in my soul, is also working in the amphitheatre of the universal history. The same God, from whom I receive inspirations, reveals Himself to all nations. He speaks, and He is His own authority. His voice is the revelation of all revelations and the scripture of all scriptures. Far be it from me to dishonour those to whom we owe a debt immense of endless gratitude; but I must say that God has not providentially made man dependent upon the light of the outside world. For it would run counter to His mercy and justice if only a favoured few had access to Him. He is bound to be accessible even to the obscurest savage. There is a charge laid at the doors of the Brahmos that they do not accept scriptures and prophets as they ought to do. But I protest against it, because we do not hold that the Entire Theology is written on the soul. Only the seed is there, not the tree and fruits and flowers. God speaks with direct utterances; but He also speaks through the outward world and other men. The essential elements of religion

and morality and everything essential for our salvation enter into the very constitution of our souls, but they lie there only in potential existence, till they are awakened by contact with outward forces. And these influences come through three channels, *viz.*, world, man, and soul, as responses to sincere and earnest prayers of the God-seeking soul. But above all these, there is the direct utterance of God. He speaks to each of His children in a distinct and spiritual language,—"Child, think of me, *I am real.*" No philosophy or theology could prove the reality of God without this direct revelation. God has communicated these primary ideas to every one of all ages and of all countries. Why then is controversy? Because the different sects of the world saw only fractions of the many-sided truths. God's truths are perfect and never inconsistent with one another; but as soon as they pass through the media of imperfect minds they seem at variance with each other and thus arise sectarianisms. Sects that started from the same common point go into different directions and are not ashamed eventually to war with each other. The primitive elements are all common to them, disputes originate only from their partial knowledge, imperfect reflection, and false logic. But all of us have a garden and a seed within us; and they want only outward influences to develop them. The manhood, or the religious nature lies within every one

of you potentially. And God alone will develop it by agencies we know not.

My Christian friends say that they come to God through Christ, but I believe otherwise. Nobody comes to God through man or book. On the contrary, mind is influenced and sanctified through holy men and good books only by the inworking Spirit of God. To understand theology and holy lives you require the workings of the Holy Spirit of God. Neither can you understand the sweet and sacred vernacular of your own soul, if you do not see the light of God. Without it, the Bible is a sealed book, your soul a dry fountain to you. And before you pretend to understand Christ's inspiration you must fall at the holy feet of God. Go with Him, and the yonder University building will whisper to you the Divine attribute of God, and the whole world of dead matter will seem to you instinct with speech and eloquence. This is the secret, why one inspired man becomes a stream of inspiration to generations. Then what side soever you look, whether inside or outside, you will see the same stream coming direct from God through all the channels in His creation. Nothing else but God Himself can inspire anybody. He alone can bring sinners unto those sources of light without which our salvation is impossible. But because I love you most, therefore I cannot dictate to God that He must save me through you. No, we must leave

it to His choice, as to how to work out our salvation. To Him belong all the issues of salvation. Through His primary agency we receive life and light, and we must also depend upon Him only for the enjoyment of Eternal Blessedness.

THE DISEASE AND THE REMEDY.

Monday, the 22nd January, 1877.

FELLOW-PILGRIMS,

IN the course of our journey to the eternal home, along life's dark, dreary and rugged path, did you ever meet a noble and pre-eminently gifted spirit, preaching the high truths of asceticism to his disciples, assembled round him on a mountain? And as you saw that noble figure, and heard those spirit-stirring words, were you moved? Was your attention arrested, and your interest riveted for a while? Did you listen with admiration and awe as he said these thrilling words:—"Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on." On another occasion that mighty prophet, in language hardly less striking, spoke to the following effect:—"If ye will be perfect, go and sell all you possess and then come and follow me." Men have been reflecting upon these words of fire, these eighteen hundred years, and yet they are as fresh and interesting to-day as they ever were. They have found a lodgment, it is true, in the earnest heart of every believer who sincerely seeks salvation. But the uninspired,

hardened world still doubts and disbelieves, and the problem of asceticism is not yet solved. The world seems to ask—"Why preach a doctrine so high and pretentious; theories of religion so absurd, so impracticable, and so hostile to the interests of humanity and the spirit of civilization? Why should man wholly renounce and give up the world in order to pursue the things of the spirit? Why not reconcile the two?" Verily the world's religion is a religion of compromises. Its theology has no heart, no soul, but is only a system of prudent accommodation throughout. Its practical life has been moulded accordingly. Practically we do away with all that savours of asceticism, and ignore it altogether. All that is sought is virtue in a worldly sense, a state of life in which religion and the world are blended together. If a man has attained honesty and rectitude, he thinks he has served himself, society and God as honourably as is possible for humanity. We all believe that we are sinners. In a feeble voice, and in a yet feebler spirit, we all confess our sins and shortcomings. But it seems to be a mere mockery of confession. We believe that our sins are really not so bad after all, and the atonement we undertake is only skin-deep. As the sin, so the remedy. Both are superficial. In all nations, in all countries and among all sects, sin is admitted, but it is treated both theoretically and practically as if it were something superficial.

Let us fix our standpoint far away from all systems of theology, and from there let us look at sin as it is, and not as it has been represented to be. Is not the evil more radical, more inveterate than people represent and wish it to be? What is sin? It is a terrible curse, an abominable and loathsome disease, that has its root in the depths of man's being. It is not something that floats on the surface of society. It is a terribly unclean thing. Often it seems to have been put away although the root lingers still. We are all engaged more or less in whitewashing the superstructure of our moral life, while rottenness dwells in the foundations thereof. We have been only cutting off branches of the evil tree, one here and another there, while the root of corruption lies intact below. What is the effect of all this superficial reformation? There is sin still in the depths of society, as vile and hideous as it ever was. Upon close analysis sin will assuredly appear to be far more inveterate than it is represented to be. Sin has been looked at and represented in various ways. Some think it to be a mere spot upon a man's character which may be easily obliterated,—a mark which may be erased and blotted out. You all know there is such an expression as "blot out thine iniquity." Some take a legal view of human wickedness. A grievous wrong has been done to some one, and restitution is sought. The wrong must be repaired

and adequate compensation must be offered for the damage or injury done. Atonement for sin is thus nothing more than indemnification. Others regard the wrong as something criminal, and not civil. In every sin the majesty of Heaven is assaulted. There is an invasion of God's law—a violation of God's decree. Every case of sin is a case of the Infinite Moral Governor of the Universe *versus* the offender. Every crime is punished by earthly rulers and potentates; and so every sin must be punished duly and adequately. Heaven's justice is likened to our Penal Code, in which sins are classified and arranged, and adequate penalties attached to each. If the penalty is borne and the law is satisfied, the offender is no longer regarded as an offender. Now in each of these views of sin there is certainly some amount of truth. But observe that in all these theories sin is considered quite *accidental*, something which has no place in man's constitution or being, nor necessarily connected with it, but only superadded to it as an accident. Man through infatuation does something which is wrong, and becomes a sinner. If he performs some kind of atonement, and goes through certain penances and mortifications, there is no longer any sin left in the heart. The last residue of evil is obliterated as soon as the last act of expiatory sacrifice is performed. But sin is *not* accidental. It is radical. If you wish to find its root, go and search into the depths

of man's constitution. Do not liken heaven's ordinances to man's. Between sin and crime there is a great and essential difference. A man commits a crime, is convicted and is punished by earthly Governments according to the provisions of their respective penal codes. The outward crime, the overt act is punished and human justice is satisfied. But heaven does not take cognizance of outward crimes, but deals with the root of evil in the heart. Murder, theft and robbery have no place in the Divine code; the propensities in which they originate are alone recognized and dealt with as punishable offences. The classification of sins in that code is altogether different from that which we see in human systems of law. All sin may be traced to our carnal nature. In the depths of our being is to be found the root of all criminality. God judges the heart's carnality and wickedness, and not outward crimes. He does not enquire whether we are guilty of actual murder, perjury, forgery, embezzlement or adultery, but whether the carnal longings and propensities for these crimes, the passions in which they originate are present in the heart. We are not pure before Heaven so long as evil propensities dwell within, though from outward crime we may be free. How many around us are engaged only in atoning for and renouncing their external vices with a view to cleanse ourselves! This infatuation is deplorable. We may think complacently we

do not commit crime, and yet if we go into the root of our existence there we find evil still lingering. After earthly justice has been satisfied here, and society has received compensation for the damage done to it, after the so-called "atonement" has been gone through, even then there is secret uncleanness lurking in the heart. The fact is sin is a moral disease, and not merely a legal offence, and it must be treated as such. The root of this disease is in the depths of our nature, and though not manifested always it exists still in latent forms. Are we then to believe in the doctrine of the natural depravity of man? If there is uncleanness in all classes of society, if sin prevails throughout the length and breadth of the globe, are we to believe that all human nature is depraved and there is such a thing as original sin, and that all men are born sinners? Against this doctrine, however popular it may be, we must declare our protest. Man is not naturally a sinner. He is not born in sin. If it be otherwise, why did Jesus Christ vindicate little children? Why did he, pointing to little children, say, "Suffer them to come unto me for of such is the Kingdom of Heaven"? The little infant just ushered into the world is perfectly innocent and immaculate. Heaven is decidedly the abode of innocent little children, not of grown-up men, full of the dishonesty and deceit of the world. Do not say then that man comes into the world as a born sinner

with a vicious constitution. There is no original iniquity in man. Sin is unnatural, not natural. If man's primitive constitution is not vitiated where is the origin of sin? In the animal nature. Man is not born a murderer or a robber, but he is born an animal. Man comes into this world a *thing*, not a *person*. Out of the thing grows the animal, and out of the animal is developed manhood. The first birth is altogether material. It is a thing, the unformed embryo. Man in the beginning is nothing more than that; consequently there is no room for sin. When the animal nature is born, there is no will, no personality, although there is instinct and even intelligence. Sin is impossible where there is no will. Only voluntary agents are capable of sin. When the embryo develops itself into animal life in the child, we see, indeed, all the propensities of animal life, but unless and until there is volition and deliberate choice, there can be no responsibility to God or man, and consequently no sin. In the animal nature is no sin, but out of it grows all sin and wickedness. There is no actual sin in the infant, but there is the potential sin in all children. The sinner is yet to be born, not yet born. Talk not of original sin, but say there is something in human nature which leads to sin. Verily the animal nature lies at the root of all sin. Sin in its origin is nothing but carnality. That which is vicious, absolutely criminal, was in the begin-

ning only carnal. In the flesh behold the root of sin. Here we find the true secret of the so-called doctrine of original sin. Every man is liable to go wrong, because he is born weak, born a slave to the senses, with strong carnal propensities and appetites, not vicious in themselves it is true, but ready to develop into sin and wickedness. The doctrine of universal sin thus resolves itself into the doctrine of universal liability to sin. That liability takes the form of actual sin when the season of temptation and trial comes and the will deliberately yields to it. Revile not man's nature then. Blame not the innocent child, but the man who though born without sin wilfully and consciously commits that which is wrong under the promptings of his carnal nature and in defiance of the dictates of conscience. All men in all parts of the world, seem busy in looking after actual sin. If you commit an act of murder or theft, then you feel you must repent, but not till then. Deluded brother why attend to actual sins only, when a hundred potential sins lie within? Why repent ye only for what ye have done? Why do ye not take cognizance of the sin which though not committed, dwells within potentially? We often hear men express the strongest anxiety for past sins. They seem to feel sure of amending their future lives, but for sins already committed there is, alas! no atonement. They argue thus. Let a man sanctify his life or guard against the

commission of future sins, but so far as actual sins already committed are concerned there is no atonement. What is done cannot be undone. Therefore particular theories of atonement are manufactured with a view to remove past sin. These are evidently founded upon a fallacy which requires to be pointed out. Past sin is a sin past and gone for ever. There is no such thing as a past sin. Any thing that is past is gone and irrevocable. It does exist in consciousness. To talk of past sin as a present reality is a contradiction in terms. We need not then be anxious about what does not exist. But we find men repenting sincerely for their past sins, and trying to cleanse them. Here then, I suspect, the so-called "past sin" is only a misleading expression for present sin. Repentance shows that actual sin still exists. To the murderer the act of murder may be a thing past, but the cause of murder is still to be found in the heart. There may still be present envy or jealousy or anger or lust which excited the murder. What we must repent for is not only the actual sin already committed but the potential sin which may yet become a reality. Let us put off both actual and possible sin. The one actual falsehood you have uttered, or murder you have perpetrated, is not the sin you should seek to atone for and cleanse, but the root of a thousand falsehoods and murders in the dormant propensities of the heart. If I have not strength enough to stand against all

manner of temptations, I am a sinner, though not an actual offender. I must continually implore Divine grace. I must have the living fire of redeeming grace pouring into my heart from Heaven in order that I may prevail against all possible enemies. The question is, what sins I am capable of: I may have committed a dozen sins, but I am capable of a hundred, a thousand, so long as I am weak and my flesh is not yet wholly subdued by God's Holy Spirit. If I have anger lying latent in the heart, who knows what I am capable of doing under its promptings in a moment of brutal excitement? All sins may be traced to the weakness of the flesh, while virtue means nothing but the power to rise above all temptations. True sanctity is not the mere cessation of actual sin, but it means the impossibility of committing sin. There is purity of character where we see the possibility of evil removed altogether and the very liability to sin is extinguished. The sanctified man is set not only above sin, but even above the liability to sin. Hence all theories of redemption must be based upon this principle, how to guard against actual sin and eradicate potential sin, how to cut off all the branches of the tree of corruption and at the same time lay the axe at the very root of the tree, namely, the carnal nature. The problem is vast and difficult. It admits of one solution only. Let the body be wholly subdued and let a higher life be set up in place of

carnal life. Let the evil hand and the evil tongue have nothing to do in the matter. Let the evil eye and lusts of the flesh have nothing to do in the matter of religion. Let the heart dwell altogether above the world in that distant land, that heavenly country, far beyond the reach of temptation and filthy lucre. Life in the senses is the root of all evil. Life in the spirit is the source of all sanctity and holiness. There is heaven. Where? In the spirit-world, where the soul dwells with God, surrounded by all the things of the spirit. I do not use the expression spirit-world in the ordinary acceptation of the term, for we all know and admit there is such a thing as a spirit as distinguished from matter. It is not the cultivation of certain spiritual faculties and sentiments that I insist upon, but what I urge is that man should enter the spiritual world. For I say there is a spirit-world just as there is a matter-world. Now in the heart of man must be created a little world complete in all its parts. The true devotee, though in the world, strives to live above it in the world of the spirit. He seeks the higher region of heaven within, where, freed from the life of the flesh and emancipated from the senses, he enjoys deep communion in the inmost recesses of his heart. Every thing he needs he finds there. He has his library there, he has his treasure there, even his food and drink he finds there. And there, too, he is happy in

the company of departed prophets and saints. The whole thing is complete, a world perfect in itself, and satisfying all the needs of the higher spirit, as completely as this world satisfies all the needs of the flesh. Our animal nature is satisfied here, our spiritual nature is satisfied there. It is not of occasional contemplation I speak, but of living in the spirit continually and conquering the flesh. This is true salvation. This is true spiritual sanctification. I have told you what the disease is,—the deep liability to sin inherent in our carnal nature. In the root of man's very being and constitution there are propensities which lead to sin as soon as temptation comes in the way. So inveterate is the disease that even when it does not manifest itself outwardly it retains within itself the germs of corruption. Such being the disease, we must find an adequate remedy. Man must not only be delivered from all actual sin, but also be taken out of the reach of all potential sin. How can that be done? Where is the remedy to be found? The remedy lies in the higher life, in the life of the spirit. Man must try to cultivate that life, as we all try to cultivate our worldly life, our animal life. To this end we must educate ourselves under constant and fitting discipline. We must so train and discipline ourselves, day after day, that we may rise above the things of this world and enter into the spirit-world. Now if there is a craving

for spiritual life, it must manifest itself in the first place in the shape of meditation. Man must be contemplative if he wishes to attain this spiritual life, this higher life in God. Contemplation is indispensable, because the things of this world please not the true devotee of God. He wants to be encompassed by the higher realities of heaven so that he may touch and see and feel them. Therefore, where we can only spend five minutes he would fain spend five hours, conversing with the Spirit is so natural to him, and so agreeable. Is such meditation only a show, or is it a deep necessity of the higher life? The devotee cannot help being contemplative. He lives and moves in society, and yet he seeks solitude under a dire necessity. Naturally and easily man glides into the regions of the inner world, and closes the window of the heart, and in its dark chamber practises and enjoys communion with the Spirit-God. Contemplation becomes then a necessity, and it grows gradually and steadily under favourable conditions. Continual training makes man more and more contemplative year after year. In the higher flights of devotion a feeling comes upon the soul, which irrespective of all other considerations drags the soul nearer and nearer to the realities of the spiritual world, and makes it passionately fond of them, so that at last it feels quite at home among them. The spiritually-minded devotee must love

the things of the spirit and be inclined to meditation. Next to contemplation comes asceticism, which is quite as essential to the higher life. Man must be an ascetic. Do I recommend penances and bodily torture? Far from it. What can result from such things? In vain does a man expect to be purified by a more rigid system of penances. The body pines and perishes, but the soul profiteth not. Do you mean to bring about the purification of the heart by giving the body sorrow, vexation, and death? Does the soul necessarily thrive as the body withers? Is the agony of one the health and happiness of the other? No. In mere sackcloth and ashes is no regeneration. There must be true asceticism in the higher sense in which asceticism is always welcome. Let us have that form of it which induces joy and not sorrow. No amount of torture can bring about purity, that purity which only comes from the Fountain-head of Holiness. You have doubtless heard such an expression as "*hunger* and *thirst* of the soul." In other words, the soul has its appetites; it too eats and drinks like the body. If you admit this, you will be prepared to understand what asceticism really means. A man eating his prayer, drinking the sweets of devotion, enjoying the fragrance of Heaven, that is asceticism. A man who starves is not an ascetic, but he who sustains himself with the bread of the spirit. The gloomy mendi-

cant, careworn and emaciated, reduced to a skeleton by sorrow and suffering, is not an ascetic, but the happy, sedate devotee, full of the joy of communion and even transported into ecstasy. If the ascetic displays an aversion to the things of this world, it is because he cannot help doing so. If he neglects the luxuries of eating and drinking, it is because he enjoys the spiritual feast within. If he is simple and abstemious about his food and raiment, if he stands aloof from the pleasures and gaieties of the world, it is because he has enough joy in the Lord. Where his cravings are satisfied there he loves to be. Tell me not then yonder ascetic is a child of sorrow, that his life is privation and darkness all over, and that he torments himself in the hope of heaven. Such may be the case with false asceticism. But the true Vairagi or ascetic was never indoctrinated in the creed of self-torture. What others regard as privation, in him is only the natural simplicity of a soul content with heaven. What appears to others to be poverty, is in reality only deep conscious possession of abundant spiritual wealth. What seems to the world to be a forced and painful system of high-pressure torture, is only the natural development of the heart's passionate attachment to God. When a man rejoices in the love and service of the Lord, when his heart is full of the joys of heaven, there is nothing in the outward things of the world,

nothing in its perishable pomp and splendour, which can tempt or please his heart. The hollow pleasures of the senses may seem enjoyable to a man of the world; but a true devotee they cannot touch, cannot influence. Gloomy asceticism, self-mortification and killing austerities, these are things which I would banish from my theology. But I must hail true asceticism, which means simplicity, contentment, joy, sanctity, love, and the soul's joyful communion with Heaven. (Applause.) A true devotee then is he who does not seek salvation in compromises, but gives himself up so completely to the higher spiritual life by means of contemplation and asceticism as to be above the vanities and temptations of the world. And yet these two things, contemplation and asceticism, are a reproach unto the world. They are derided and ridiculed by the people of this world because of their alleged antagonism to modern civilisation. But we may return to this subject.

The higher life of the spirit I have described assumes three striking aspects by which it is easily distinguishable. After having practised meditation and asceticism and grown in faith and love, purity and joy, the spiritual man presents himself before the world as a child. He "went into the wilderness," within himself, and there practised spiritual discipline; and now, after a time spent in contemplation and prayer and ascetic self-renunciation, he returns to the

world and comes before us an altered man. He grows in years, but he is not old, though he may be over seventy now. He is a child. He goes back to adolescence and childhood. We have watched his life for years, and after watching him for years we find that each year he has been going backward. He is growing younger. The body shows the marks of advanced age, but the soul comes back to the infant stage of existence. Behold this transformation of age into spiritual childhood. The deceit of the world, the pride of age, is dissolved into thin air, and innocence, joy, and child-like simplicity come pouring into the heart of this infant from heaven. We are all growing older and older, and are taking in all the cunning, dishonesty and sensuality, and what is called the experience, the civilization and wisdom of the world. But the true devotee is simple as a child, albeit weighed down with years. And why do we compare him to a child? In what respects is he childlike? Because he knows and recognizes only his Father and trusts Him alone. A little child recognizes its parent only amid a crowd of strangers and runs to his bosom as the only place of safety. He whose kindly arm carries and caresses the child is known to and distinguished by that child as its only guardian in this wicked and strange world. If the whole world is annihilated, what is it to

the child, so long as it is upheld by the paternal or maternal arm? A child knows its father and mother alone. So the little spiritual child in the grown-up devotee looks up to its Father in heaven, turns its eye from a world it knows not and cannot trust and whose intricacies and wily machinations it cannot comprehend. This childlike devotee unlearns instead of learns day after day, and the more he unlearns the wiser he is. All his wisdom is in trusting simplicity and all his joy in dependence. He does not care about worldly wisdom or learning. Do you not know that the things which the Lord has "hid from the wise and prudent" He has "revealed unto babes"? The babe understands not the world's literature and philosophy, has no knowledge of Greek or Latin; of Sanskrit or Arabic; but he understands the scripture of nature. He lisps and nature too lisps, and he understands nature's lispings. The language of God is not hard Greek, but the simple vernacular of the heart which he readily understands. There the infant soul of the devotee easily gathers the higher wisdom of heaven, through natural inspiration within and the language of the lilies of the field and the birds of the air. If the spiritual man is like a child, he is also like an intoxicated man. True religion is like wine. Forgive this degrading metaphor. The comparison, however,

is unavoidable, the analogy is so striking. You will perhaps admit that there is such a thing as religious intoxication, whatever the words may be in which you seek to denote it. There *is* such a thing as spiritual intoxication. The true devotee may be said to drink. Drink what? Daily prayer. A sceptically disposed person was heard to say sometime ago that he did not feel any craving for daily prayer similar to what he felt for his daily meals; it did not come to him naturally. He felt no appetite for it. Indeed there are many who, though they may pray on special occasions of danger or difficulty, do not see the necessity of regular daily prayers. And yet they all feel the necessity of daily meals! If food is required daily for the body, does not the soul, too, require its food daily? Pray daily, my friends, and you will soon find that it is impossible to discard prayer. Regular morning prayer will appear to be a necessity like daily food. There is such a thing, we know, as a strong craving for food and drink, so there is a strong craving for spiritual food and drink. The thirst for daily communion in those who are habituated to it is not weak, but is strong like the drunkard's craving for drink. For instance, as soon as the clock strikes five the drunkard who is in the habit of drinking at that hour must have his glass instantly. So the true devotee humbly

kneels down to pray directly the morning sun heralds the advent of the day, and the associations of the sacred hour excite the heart's craving for devotion. He cannot put away prayer. It comes upon him with irresistible force. He yields to his strong spiritual cravings. Nay, he must observe not only the hour but also the exact measure of devotion. Anything short of the usual quantity he is accustomed to will prove unacceptable. Hasty or half-hearted prayer he will not have. In duration and intensity it must come up to the full measure, or he is not satisfied. His drunken heart is sure to cry, whenever it feels that the measure of communion is not yet full, "Let me pray a little longer, let me indulge in more meditation, more contemplation. Let me revel half an hour longer in the sweets of rapturous communion. Let me drink and drink the sweet name of God till my heart's thirst is quenched." He is not unmindful of his master's work. He will never shirk his duty. He is always busy doing good to those about him and fulfilling Heaven's behests. When the time for work comes he is all fire. More earnest men the world never saw than these intoxicated souls. All this earnestness, however, is owing to the spirit of prayer he has drunk. For if he has not drunk largely the Spirit of God the whole day hangs heavily upon him. He has no energy, no ease. There

is no cheerfulness in his soul. The beaming face has been converted into a dull, languid and pallid countenance. The world can do nothing which will bring him hope or joy or remove the clouds of sadness from his brow, even though he be surrounded by all the riches and felicities of the world. But if this man has drunk in a great measure of the sweets of Divine love, how strong, lively and cheerful is he! Every prayer is to him an intoxicating cup. The name of the dear Lord inebriates and gladdens his heart. Abandon earthly spirits that kill, and drink, daily and largely, the spirit of heaven which giveth life. "Be not drunk with wine, wherein is excess, but be filled with the Spirit." Are you not aware that devout men have actually been charged at all times with having drunk wine to excess and intoxicated themselves? Some of the greatest and best of men have been derided and hated as drunkards. Certainly they were not drunk with wine, but they showed the symptoms of inebriation. Spiritually they were drunk. Hence in every church, in every religious sect, certain enthusiastic disciples are found to rise up to defend and vindicate these drunken spirits. When the world, either in amazement or in a jesting spirit, goes so far as to misrepresent and traduce these intoxicated children of God, the voice of protest and defence is solemnly raised. So when "others mocking

said, These men are full of new wine, Peter, standing up, lifted up his voice, and said unto them, Ye men of Judæa, hearken to my words: these are not drunken, as ye suppose, seeing it is but the third hour of the day." And if it has been found necessary to vindicate true believers from the charge of drunkenness, protests have also been heard defending them from the charge of madness. "I am not mad, most noble Festus, but speak forth the words of truth and soberness." Was Paul mad? He was not insane, but he was spiritually mad. There is something like madness in the spiritual man, or the charge of madness would not be preferred. I think all religious men are in some measure mad, Saints and Prophets being the maddest of all, and Jesus Christ the Prince of mad men (Sensation.) I say that madness is essential to salvation. Men must be mad for God and truth, or there is no regeneration. What was it that sent the Martyr to the scaffold and the stake and the cross? Was it not madness? Even in ordinary cases of self-denying philanthropy we may recognize a mad departure from the policy of the world. How many among us, when called upon to give our substance to the poor, would argue and say:—"Let us not imprudently give away lacs of rupees in order to afford relief to poor men. Why should I not try to save myself and my family in the first

instance, and then go and build hospitals and almshouses for the sick, the poor and helpless? If I am discreet and wise, if I have any regard for the importance of economical and provident habits, I must honour and carry out the maxim "'Charity begins at home.' When I have satisfied the wants of those near and dear to me, then, but not till then, shall I listen to the promptings of philanthropy and patriotism. But for the present it is all for myself and my family." While such is the policy of calculating men of the world, behold the man who is seized with the frenzy of benevolence going forth in frantic excitement, and consecrating his body and mind to public good. He has no logic, but his heart is full of the fire of enthusiastic charity. He spends and is spent. He gives his all, and lo! in a few months he is no more. He dies a martyr in the cause of philanthropy, and the world ridicules him as a mad man. It is conscience that makes mad men of believers. They cannot trifle with that inward monitor, the vicegerent of God. They know that certain things must be done because they are right, and they madly follow their consciences, whatever the consequences may be. They have only to be convinced that this is right, and they do it, sacrificing even their lives for it. It is a clear case of conscience. The command goes forth from heaven and it must be obeyed. This is

what the world calls eccentricity. But all eccentric things have their centre, as you will doubtless admit. To me, to you, a devotee might seem eccentric, but he is really not so. He has a centre of his own, different from ours it may be, yet a centre nevertheless. We have, perhaps, made the world our centre; his centre is God, and all his thoughts and aspirations move round Him. You have seen comets. You know that they are sometimes here, sometimes there, and then where they go nobody knows. They seem to wander about recklessly, and follow neither law nor principle. And yet, science assures us, comets have their orbits too, though unlike the orbits of planetary bodies. Such is the case with those who are spiritually mad. Those who for the sake of God and truth sacrifice their worldly interests move in strange ways, which to the world are unintelligible. But they are actuated by strong and fixed principles, from which they never swerve. They are not eccentric, though they appear to be so. Their madness is only the righteous enthusiasm of the devotee whose heart is entirely in God, and who perpetually moves in paths altogether unearthly and Godward. He "laughs and weeps, sings and dances unblushingly." He talks wildly, and he himself understands not what he says. Really his ways are mysterious, and there is madness in his words and deeds.

I apprehend that the portraiture of the higher spiritual life I have presented to you may lead you to denounce it as mysticism. Mysticism! Heaven defend us from that! Do I exhort you to resign the noble activities of life, retire from the world, from family and friends, and pass your days in the midst of dreamy quietism in some mountain retreat? Mysticism and quietism, pantheism and idealism, I abhor. Man's noble energies, the heavenly will with its varied and godly activities, let me vindicate. My friends, true religion is a unity, in which all the elements of spiritual life are harmonized and united. In extolling devotion and contemplation, I do not mean to ignore or undervalue work. Because I ask you to cultivate habits of quiet contemplation it does not follow that I insist upon a life of sleep and inaction. The fullest measure of meditation must be combined with the fullest measure of activity and work. I contend for harmony of character; I contend for the thorough expansion and development of all the higher sentiments and energies of the soul. The intellect, the emotions, prayer and work, all must harmonize to complete the circle of true religious life. The mind, the heart, the soul and the will must all unite, in the highest stage of development, to do homage to the Lord. These should not only be mechanically combined,

but chemically fused so as to form one harmonious whole. You must not only have different things at different times,—now study, meditation at another time, and active philanthropy at another. You must not be satisfied with being a scholar now, a devotee then, a busy worker at some other time. You must not only avoid a partial cultivation of some of the elements of religion to the exclusion of others; but you must also get beyond that order of character in which devotion and work are only mechanically joined so as to occupy different spheres of life, and manifest themselves at different times and on different occasions. Yours must be that higher order of character in which joy and faith, philanthropy and devotion, permeate each other in a state of chemical fusion; so that when you appear to superficial observers to be absorbed like a mystic you have even then within you a giant's energy. When you work for others' good with untiring energy, the contemplative soul lies serene in the deep recesses of your inmost life. Let your meditation be that of a man fond of work, and not that of a dreamer. Let your daily toil be the sweet work of a devotee whose heart is in God, and not the dry drudgery of the worldly-minded artisan. The busiest statesman and the most indefatigable banker ought to show that in the midst of their activities the spirit of the deepest

and most intoxicating devotion still abides in them, and that at intervals of heavy business they are ready to hold sweet communion with Him whom they love above all others I would have the true devotee carry his religious enthusiasm and madness into all the spheres of life, political, social, and domestic. Philosophically too, the higher religious life shows the harmonious recognition of the three distinct realities,—self, matter and God. All of these are recognized by the spiritual man, and he ignores none. He does not idealize creation by denying matter, like the Hindu *Mayabadi.* Nor does he rush into Pantheism, by merging self and matter in Divinity, in the course of his absorbing meditation. Nor does the tide of incessant worldly work drive him into the vortex of materialism, which resolves all into matter. Mysticism is impossible where this philosophical trinity is fully apprehended and realized. There can be no dreamy sentimentalism, not the slightest unreality, in the life which holds matter to be quite as real as spirit. Then, away with your ungrounded fears and your idle plea for anti-ascetic worldliness. Be bold and courageous, and justify the things of the spirit as you are justifying the things of the world. As you love and serve the world with enthusiasm and madness, love and serve your God with all the madness of devoted attach-

ment. Go about the world like busy and unwearied workers, but confess that there are moods of the soul when it would fain be alone and immersed in God, and when it realizes the truth "that travelling is the fool's paradise." Do not neglect any of the manifold duties you owe to the world. On the contrary, go on working with unabated and undaunted energy for the furtherance of your temporal interests. But believe that in proportion to your energy must be your devotion to the Lord. You must be as contemplative as you are practical. What we all need for your own and our country's salvation is that spiritual passion which wholly conquers the flesh, and drags us into a life of asceticism and contemplation, holy work and devout wisdom. The spiritual man hates whatever is dry. His religion is altogether sweet. In seeking and struggling for this higher life be not afraid of public opinion. Do not timidly argue thus,—What will Europe say of us? What will Rome say of our work? What will Protestant England think of our asceticism and communion? What will our Hindu countrymen say in regard to our heterodox crusade against superstition? Be not afraid of Western civilization, nor of opposition at home. But valiantly carry out your conscientious convictions, regardless of all consequences. Will India be ever regenerated by timid and

cautious reformers? (No.) Adopt the unworldly life and the passionate love of the mad devotee, if you seek individual and national salvation. Be mad for God and truth. (Applause.)

RELIGIOUS AND SOCIAL REFORMATION.

FELLOW-COUNTRYMEN AND FRIENDS,

FOUR years have elapsed since I first visited your great city, and did myself the honour of addressing you in this large hall. I am glad I am able to be once more amongst you as your friend, well-wisher, and servant, anxious to serve you in the matter of your country's reformation. Several very important changes have transpired during these four years, here as well as elsewhere. The most important change which strikes me in Bombay is that in commercial and money matters. Very great commercial disasters have befallen your city recently, and the change is indeed very striking. When I first came here I felt it very difficult to pass through your streets with anything like convenience, so very crowded they were; and I could hardly find time to converse with my friends here, so busy they were. If ever I could get time to converse with them for fifteen minutes, there were sure to be two or three interruptions. But now Bombay is far more quiet:—there is less of business, less of pressure, less of anxiety,—

people seem now to be gliding on smoothly as it were. So we had in Bengal a very dreadful cyclone. It came on roaring and howling, and prostrated many a house, many a man, pulled down dilapidated edifices, and caused prodigious havoc amongst the shipping. It opened the eyes of the people to the insecure foundations upon which they had built their houses; and so we drew some lessons from the great cyclone,—improved architecture, improvements in the shipping, and a more careful and scientific meteorological phenomena. Now, my friends, as you have been overtaken here by a commercial cyclone, as disastrous in its consequences as the great cyclone in Lower Bengal, I hope you will endeavour to draw certain lessons from such disasters. Those who did not build their houses and farms on the secure foundations of honesty have seen, to their great sorrow and mortification, how these houses and farms have given way;—carelessness, dishonesty, want of foresight, have all been punished as they deserved to be, for the laws which govern God's moral world are as immutable and as unchangeable as those which govern His physical universe. What, then, are the lessons which you ought to draw from the commercial crash which has happened here? That you should have less of that Mammon-worship,—less of that worship and adoration

of the world which you had formerly,—more of honesty and truthfulness,—more of care and circumspection and foresight in the management of your secular affairs—and a heart full of faith in the great God, His holiness, His power, His wisdom, and His mercy. If you do not interpret the recent commercial disaster in Bombay in this way,—if you do not draw these lessons from that disaster,—I do not know how you can regard such an event as providential;—for I do verily believe that a visitation like this, or like the late cyclone in Bengal, may be made productive of blessings to the land. God always brings good out of evil. When He sends an affliction, His great object is to chasten us and humble us. Were it not for this, perhaps Bombay would have still gone on carelessly and madly in the pursuit of gold that perisheth—perhaps the eyes of Bombay would not up to this time have been opened to the necessity of reforming the soul, of laying up provisions for immortality. As it is I thank God. I thank Him for all the calamitous visitations which He sends down to individuals and to nations; for ultimately good does flow from these. It is only necessary, therefore, on your part, that you should rightly interpret such a disaster, and draw from it those lessons which it is designed by Providence to offer to you

for your guidance. I say, we have had too much of Mammon-worship here. What is it, then, that should engage your attention now? You will perhaps say you will only learn honesty, you will only try to acquire a habit of veracity, straightforwardness and prudence, —you will no longer place absolute confidence in those who deserve it not. Ah, my friends, you are mistaken if you think so! You ought to give yourselves up entirely to the Supreme Ruler of the Universe, for He has spoken to you to that effect in a manner in which He very seldom speaks to nations. This commercial disaster I look upon as a special dispensation and a special revelation to the people of Bombay—something that has been delivered to you as an eloquent sermon pointing out the evils of Mammon-worship, and the necessity of recognizing the worship of the True God. Read that sermon—be holier—be nobler—and try to become collectively a mightier, a more righteous nation. I do not bring an indiscriminate and sweeping charge against you, my brethren, for I very well know that some very honest, some innocent men have suffered, simply because they put too much trust in men who had no honesty in them. But such is the case all the world over. This disaster is a warning not merely to those who were dishonest, but also

to those men who were innocent, and who suffered from the dishonesty of others:—it is a warning to all inhabitants of Bombay, in this sense, that it preaches to us the great truth, "Let him that thinketh he standeth take heed lest he fall." Those who have sustained losses ought to make amends by trying to conduct themselves in a more honest, manly style; and those who have not suffered ought also to be equally religious, pious, and honest. Then shall the purpose of God's dispensation be realized fully, I trust and hope, in this part of the country. What is the great subject which you should now be prepared to receive, attend to, discuss, and carry out into practice?—the subject of reformation. Methinks, God by this eloquent, this most eloquent and impressive sermon tells us all,—"Think of the true interests of your souls, and of the souls of millions of your fellow-countrymen and countrywomen." Adversity, I hope, has humbled you sufficiently to see the uncertainty and hollowness of earthly prosperity, and feel the necessity of directing your early attention to the subject of individual and national reformation. Patiently, my brethren, hear me, therefore, while I endeavour to expound in my humble manner what I conceive to be the true principles of Indian regeneration as it refers to individuals and to communities.

What is the programme of reforms you think I intend to lay before you this evening? Not half-measures, like the education of this section of the community or the reformation of that particular social evil. I would most emphatically say that I do not belong to that school of secular reformers according to whom Indian reform means nothing more than strong garrisons on the frontier, irrigation, female education, intermarriage, and widow-marriage. These cannot—it is my most firm conviction—these cannot lift India as a nation from the mire of idolatry, of moral and social corruption. If you wish to regenerate this country, make religion the basis of all your reform movements. (Applause.) Were I engaged in the work of reforming this country, I would not be busy in lopping off the branches, but I would strike the axe at the fatal root of the tree of corruption, namely—idolatry. Ninety-nine evils out of every hundred in Hindu society are, in my opinion, attributable to idolatry and superstition. Do not, then, whitewash the edifice while the foundations are so weak and cannot bear the superstructure: try not to gild the dead body, to adorn it with jewels, ornaments, and costly vestments, while there is no life within, while the pulse does not beat. Give India life before you give her railroads and telegraphs, and all other

advantages of material prosperity. Who is to enjoy these blessings?—is the question. Dead, almost dead, prostrated, spiritually impoverished India cannot rise up, has not the heart, has not the muscles, to rise up in order to enjoy this superabundance of material comfort which you have placed before her. Give her first life,—infuse into her true spiritual life,—emancipate her from the thraldom of idolatry and superstition,—open her eyes to the degraded condition into which she has sunk,—that she may rise in the strength of the Lord, and stretch forth her emancipated arms in order to lay hold of those treasures which you have placed before her. Besides, Hindu society has a very peculiar structure. Here in India we do not see religion on one side, society on the other; but religion and society are interwoven with each other. It has been justly said that the Hindus walk and sit religiously, eat and drink religiously, work and sleep religiously;—their social organism is interwoven with their religion. If, therefore, you wish to reform the social organism of India, you must, in the first instance, give her true religion, or else your attempts will be ineffectual. Give her life,—give her capacity to think about her spiritual interests,—and then you will find social reformation will spontaneously—in the natural course of things—come about in the fulness of time.

You have only to purify the source; you have only to put new life into the very heart of the nation,—and you will see the blood will get purified,—vitality, animation, vigour will be seen in every part of the social organism of the country. That is the way, at least, my brethren, in which I intend to work, and I would ask you to adopt the same plan. The reformation, in other words, must be radical, must be thorough, must be organic. We cannot rest satisfied with half-measures; we may congratulate and felicitate ourselves, saying, —Here are so many schools, so many colleges, interspersed in all parts of the country; there is widow-marriage going on; there is female education going on; our roads have been improved,—and all that sort of thing. But India still weeps; India still cries; a hundred and eighty millions of her population are still in the bonds of moral and spiritual slavery. How are we to raise them?—is the great question. I look not to the outward decorations, but to the inward life. How shall the men and women of India see and recognise their true God, that they may lay up provisions, not only for this world, but for the next? Man comes not into this stage of existence, into this world, for the gratification of his senses, for the attainment of a few material advantages; his attention ought to be

directed to that world which we call the hereafter of our existence. There let us look, and if you are true patriots, true reformers, I ask you, brethren,—exhort you, brethren,—to give India spiritual emancipation before you give her social or intellectual emancipation or material reformation. Idolatry, then, must be abolished,—that is the first proposition from which I have to start. And in this matter I would not allow you to compromise your consciences in the least:—it is a matter that admits of no wavering, discussion or argument:—it is not one of those questions in connection with which you might for the present go to sleep, saying the time has not yet arrived. It is a matter of conscience, and it ought to be treated and acted upon as such. If idolatry is an abomination, you must do away with it. That day was really an important one in your individual biography when you first entered a Government school or college for education. You knew not, perhaps, that the convictions and ideas that the schoolmaster would put into your hearts would lead you so far or demand from you such a heavy amount of sacrifice. And yet such is now the case. English education,—not pulpits, not your religious teachers, not even religious books,—but English education, in the first place, emancipated your minds from all super-

stitious ideas, and from all belief in idolatry; and so you now stand before me with your hearts and minds disabused of all superstitious notions. But have you put any positive faith, any positive creed, there? You have given up your idols—some of you may have done so practically—but have you acknowledged the True God? That is the great question which I have to put to you. Your minds are enlightened; perhaps some of you will step forward and say—"We are too enlightened to bow down before *a* God or *the* God." Oh, my friends, I am exceedingly sorry,—but such is really the case,—that a large number of my educated fellow-countrymen, not only in this presidency, but in other presidencies in India, do actually spend the twenty-four hours of their days and nights without offering a single prayer to God, without taking the name of the Lord even once! Is not this startling enough? And while I congratulate myself on the establishment of schools and the progress of social reforms, shall I be told that educated natives have no creed? The Christians have their churches, the Hindus their temples, and Mahomedans their musjids; but what about the educated Natives of India? I admit that they are enlightened—very enlightened some of them are—and they have got almost all the honours which the university could pos-

sibly confer on them. But where is their religion? Could we place confidence,—in the name of common sense, I ask you,—could we place confidence in a man who never takes the name of the Lord? Is it not a great shame to us, my friends? Consider this point seriously;—how educated Natives stand at present, without a God to guide them, without an immortality to stimulate their hopes and aspirations, without at the same time, as an inevitable consequence, a strong pure conscience to spur them to deeds of moral heroism, to deeds of self-denying philanthropy. If they wish to be true to their motherland, they ought, without the least delay, to raise an altar in their hearts and in their homes unto the glory of the True God. Do that, and all the rest of the work will be done by Him in whom you will thus have put your confidence and trust. I have already told you this work must be done instantaneously. You may go and establish debating clubs for the discussion of questions about the remarriage of widows; but here in the matter of faith, here in the matter of acknowledging the One God and the True God of the Universe, here in the matter of feeling the urgency of offering from to-morrow daily prayers unto Him, here I would allow no wavering—I would not allow you to expostulate

or remonstrate, to argue or waver, but would call upon you to push your energies forward, upward, heavenward, without any delay.

Then, perhaps, you will ask me, what is my programme of social reform? I would say, all the social reforms I would propose for your consideration are involved in this grand radical reformation,—religious reformation. You will not be required to convene public meetings for the purpose of carrying out this reform or that. No. For then, through faith, the sense of duty of each individual will have been awakened to this work,—to the urgency and momentousness of attending practically to the social interests of India. Questions of social reform will not then appear to you as matters of worldly expediency, but as questions of vital moral importance, and will come upon you with all the weight of moral obligation. To believe in the Fatherhood of God is to believe in the brotherhood of man; and whoever, therefore, in his own heart and in his own house worships the True God daily must learn to recognise all his fellow-countrymen as brethren. Caste would vanish in such a state of society; in such an enthusiastic religious state of fellowship caste would die of itself. You will not then be required to say a word against caste. Declare a crusade against idolatry, and I assure you that the

very sight of that will drive caste to desperation;—and then the monster dies—the monster that has for centuries eaten into the vitals of India. If I believe that my God is one, and that He has created us all, I must at the same time instinctively, and with all the warmth of natural feelings, look upon all around me—whether Parsees, Hindus, Mahomedans, or Europeans—as my brethren. Where, then, are distinctions? Where are those questions about dinners and intermarriages, which we so often meet, and which seem to puzzle many? All these problems will be then solved most readily, most easily. If you ask me to dine with you, if you ask me to get my daughter married to a man of another caste, I will not go to ask philosophy or logic, I will not try to convene social debating clubs, I will not go to ask my schoolmaster what I ought to do. My sense of duty will be all in all to me. It will guide me and compel me to action,—saying, If you wish to be true to that God whom you have recognized as your Father, be true to all around you who are your brethren. (Applause.) My friends, we see, however, at present a different state of things. Men put caste first in the list, and try to solve the difficulty, but that is impossible. Men think caste is something insignificant—not very for-

midable; they think that they can easily dispose of it without being Theists, without being believers in God. I admit that the work of social reformation is comparatively easy; but I ask you, where would the moral courage come from, which is essential to the attainment of success even in social matters? You wish to get your widows re-married: have you moral courage enough within you capable of bearing down opposition and confronting persecution? You wish to make short work of that;—you wish to construct a royal road to reformation and improvement. But remember that, even in social reform, moral courage and enthusiasm are necessary;—it is necessary to feel truth to be stronger than evil,—to feel that eternity is worth living for,—and to be ready to sacrifice all the pleasures and advantages of this world. That courage, that enthusiasm, can only be procreated by true faith; and it is because we are wanting in that faith that some of our reformers, who in the first instance showed not a little pluck, resolution, and manliness, afterwards went back in a state of detestable retrogression;—so that even those who profess to be reformers of India are not to be trusted. What a scandal! Let us not have such reformers! Be true to God, and then, when you embark on the enterprise of Indian social reformation, you

will not shrink back from its difficulties. With God's aid, that work shall be done, which was difficult—impossible—without God's aid. Female education, widow-marriage, abolition of caste,—all these questions will then be simple questions of duty—of benevolence and justice. Have I any right to deny any of my fellow-countrymen or countrywomen those rights, privileges, advantages, and pleasures which, as men and women—as God's children—they are entitled to? Benevolence will solve the difficulty. A heart full of compassion and pity will melt as it beholds the poor widow, suffering from all those disasters, mortifications, and distresses to which Hinduism has consigned her lot. It is only necessary to see her that you may feel for her. No eloquent pleadings of a logician are necessary to persuade you, to constrain you to put forth your energy in order to rescue her from such an inhuman, cruel, and miserable lot. You will not wait then for the opinions of others; you will at once rush forward to relieve her. So also with regard to the general improvement — the general emancipation — of females. They may for centuries have been immured in the *Zenana*, and denied the light of education;—but when a religious reformer sees their case, takes their case to heart, there is enough to set him to work. And whether it be education, or social reformation, or the

improvement of roads,—whether it be material, social, or intellectual reformation,—all these, I say, will spontaneously and naturally flow from religious reformation. I do not undervalue material prosperity, I do not undervalue social reformation,—all these I would urge upon you; but make religion the centre of all your reform movements—make religion the basis on which reorganized, reformed, and regenerated India will stand in future. Make that the foundation; no other foundation but that can give India permanent prosperity. She may smile awhile, and enjoy temporary happiness; she may be driven into spasmodic excitement, resembling vitality, by the application of external remedies. But if you wish her real and abiding prosperity, oh! give her religion,—force her to acknowledge the True God. From every true Indian, therefore, my object would be, in the first instance, to extort a full and free confession of sin, and a candid and sincere acknowledgment of the One True God as the proper object of worship, of love, and of faith. (Applause.) When that is done, the work of social reformation may be slow, may come on gently and quietly; but if, without seeing the full realization of my ideas of social reformation, I were to die simply seeing a large number of my countrymen in Bombay and Madras and Bengal standing forward manfully and boldly, carrying the banners of the

One True God, then on my death-bed I would say with the greatest pleasure, God be glorified! This is the way, then, in which you ought to proceed. I don't come here to teach you anything new, but simply to enkindle your sympathies and feelings for your great country. She has sunk down, and it is your duty, as the representatives of the rising generation, to elevate her—to emancipate her. As I have often thought over this matter, I felt it my duty to come and tell you how you ought to proceed. I have seen many a misconception, many a false idea, prevalent in different parts of the country amongst the educated Natives in regard to the subject of reformation. Some do not like religion—they have not the heart, they say, for religion. Some are too much absorbed in worldly speculations, and seem to believe they have not time or energy enough to spare for the purpose of cultivating religious knowledge or carrying out works of religious improvement. Throughout the twenty-four hours of your time have you not five minutes even, my brethren, to spare? You would spend the whole of the time that has been placed at your disposal in swallowing all the good things that God gives you every day as food,—in enjoying all the comforts which He showers upon you every day as material blessings,—and for the worship of that God you have not time, you have not

energy enough! Oh, my friends, do snatch away five minutes of your time every day to say one word—though it be only one word—unto the glory of Him who has created you! Begin the work, then, in that way. I tell you again; I shall allow no excuse or wavering in this matter! You may discuss and argue in reference to other subjects, but here give up your hearts entirely and at once, or else your proceedings shall be a scandal to your consciences, an insult to your reason. If you are really educated men, step forward instantaneously, and boldly proclaim your belief in the One True God, and forthwith abjure idolatry. And is it too much to expect this from you? You may say you are not prepared for this thing or that thing. But it is not those things I want; I want simply an acknowledgment from you of that which you really believe in your own heart. Every educated Hindu already believes in his own heart that God is one, not many, —that the things of clay and stone to which his superstitious countrymen bow down are not to be identified with the True God. That is your persuasion as much as it is mine. Why, then, should you take your hearts away,—why, then, should you recoil when I call upon you to establish a community of spiritual fellowship amongst you, that we may all reciprocate our better feelings and ideas and aspirations, and

glorify Him who is our common Father? Thus alone is it possible to realize a spiritual and social confederation amongst the educated Natives of all India. (Applause.) But one thing I shall not conceal from you. The very day you have acknowledged the One True God, you will find that it is not a small thing you have done. That very acknowledgment will demand of you a surrender of all the evils—intellectual, moral, and social—that lay accumulated in your hearts, and a sacrifice of all temporal advantages for the sake of truth. Merely to avow faith in the True God means something more than meets the ear. It means something more, I say, in the present state of Native society. If you recognize the One God, you must undergo self-denial, hardships, privations, and sufferings. But what if such be the case? There shall be abundant compensation in spirit. You shall be blessed with truth, and through you your country. You will find purity flowing into your souls, and impurity ebbing away. You will find the light of religion going forth and illuminating the circumambient atmosphere,—purifying it,—sending forth blessings all around, in which your wives, sisters, and brothers, and all your countrymen will gladly participate. A true believer in God, placed in the centre of a Native family or of Native society, will throw out on all sides and in all directions ennobling, purifying, and sancti-

fying rays of truth. In the hands of God such a man may prove a powerful instrument for the conversion not only of a family, not only of a neighbourhood, but of a district, a province, a country, —perhaps an empire, a nation. Under-estimate not the influence which faith in God brings with it,—under-estimate not your own talents for the work,—for when you have faith in God you will find your resources multiplying; —your sinews, which are now weak as those of the new-born babe, shall become strong as those of Hercules; your eyes now drooping, languishing, fading day by day as you contemplate your country's distress, deplore your own privations, and mourn over the various sufferings of your family—those very eyes will then flash forth the fire of hope, and the fire of defiance to those who dare oppose you. For into your bodies and souls will be infused the spirit of divine life, of divine power, of divine wisdom. Fear not, then, though you may be weak, though many may gather frowningly around you to oppose you. Think only of your God, and believe with your hearts and say with your mouth that He is One, and that you will never pollute your heart or hand with idolatry. If you will but do that, I say all requisite means and agencies will be placed at your disposal. Power will be yours, combination will be yours,—a most powerful and vigorous organization of educated and

honest men will be yours. Two or three units of souls true to God will naturally form themselves into a small association,—not because they are invited to do so,—but because the law of mutual attraction which governs the moral world will inevitably lead all souls towards each other that are imbued with common spiritual ideas; and thus from the remotest mountains of the Himalayas down to Cape Comorin you will find in the fulness of time one vast Theistic fellowship—the same national heart throbbing, the same national pulse beating throughout India. Then shall we find that, as we have been in days gone by one great nation, so shall we be a greater, a more powerful nation,—an altogether regenerated nation. (Loud applause.) While speaking of combination, I cannot fail to notice what has proved a great mischief in the way of reformation; and that is, the large number of merely professing reformers we have in our country. There is no want of reformers; there is only want of reform. There is no want of eloquence or orations; there is only want of deeds. There is no want of profession, but there is want of practice. Now, the thing that every one who sets up as an Indian reformer does—every Native I mean—is this: he gives eloquent and stirring addresses to large congregations of his educated fellow-countrymen, calling upon them to do this thing and that thing, while

he secretly believes that all that he says is intended for the auditory, not for himself,—that the rules he suggests ought to be carried out by those who hear him, not by the speaker himself. This reminds me, gentlemen, of a story which is current in Lower Bengal about certain weavers getting into some difficulty about their numerical strength. Some of you are perhaps aware that the weavers are considered in that part of the country a very inferior sort of men, rather blunt and stupid. Well, a dozen of these men went out with a view to travel into some distant country. After they had gone some way, one of them happened to count their number, and, to his great regret and astonishment, he found there were only eleven persons, and not twelve! When this was made known to the others it excited ridicule. One of them, however, took up the hint rather seriously, he counted the number with a view to satisfy himself and to know the actual facts of the case. He, too, found there were eleven. The same arithmetic, with the same result, passed round the company; there were only eleven! The mistake, of course, arose, you see, from the fact that each one of those wiseacres omitted himself and counted all the rest. (Laughter and applause.) Now, the history of Indian reform, with very few exceptions, appears to me to be the weavers' story all over. The eloquent

reformer, ever preaching his country's cause, forgets himself, omits himself. He lays down a very brilliant programme of social, moral, and religious reforms for the consideration of a very enlightened audience; and while they go seriously into contemplation, and discussion, and deliberation, the reformer heartily chuckles over the thing, and complacently enjoys the secret satisfaction of having deceived the people. His name appears in print as that of a very great reformer —not only a speaker, but a true, sincere reformer. That is all, perhaps, he wanted, and he has accomplished his object. (Applause.) Ah! there are many such reformers in our country. I wish to see such hypocrites brought to an end as soon as possible. Education has made many hypocrites, and hypocrites appear even in the pulpit and on the platform, and, indeed, they are very obtrusive. Had these men confined themselves in their own houses—and their hypocrisy in their own hearts—they would not have done any mischief to their fellow-countrymen; but we see their evil influence spreading over the country with all the rapidity and danger and dreadfulness of a foul contagion, and whoso is seized with it gets his heart and his soul afflicted with the baneful malady of hypocrisy and insincerity;—and it is through two hypocrites and five hypocrites that we have come to possess in the course of time a large number of hypocrites

in our country. In India how slowly has the work of reformation spread, and yet, I would ask you, how many lectures have been delivered in the course of the last ten years?—how many meetings have been held?—how many patriots, philanthropists, reformers, have opened their mouths in public assemblies, to the astonishment of a large number of their countrymen? That is not the sort of thing we want. I wish that every individual would apply his heart to the great work of reformation. You cannot forget yourself,—I shall not allow any individual to forget himself, to lose himself in a vast gigantic scheme of national reformation. I do not want any of you to treat us to mere empty platitudes,—to those commonplaces of patriotism and philanthropy which have been already reiterated in a thousand forms to a disgusting extent. If any reformer wishes to make a public appearance, let him be true to his heart, let him say only that which he feels and believes. He is not called upon to make a public display of anything which he does not possess. It is the custom of many of our fellow-countrymen to be ever hatching gigantic schemes of reformation, —and what is the object they have in view? Simply to postpone the evil day—for so they consider it—of actual work. They always waste present time in empty discussion, and leave action in the womb of an uncertain futurity

which never comes so long as they live And then what do they do? They bequeath a legacy, a cursed legacy of hypocrisy and inconsistency to their children and their children's children. (Applause.) Dear is that father, blessed is that father, who is found to leave large estates as an inheritance for the son to enjoy; but what do you think of that father, that enlightened father, that patriotic father, who leaves for his children and children's children a cursed legacy,—namely, an example of dishonesty, of unconscientiousness, of hypocrisy and of cowardice? Is it in this way that you think India will ever improve? Wait till Doomsday and you will find the time has never come! Wait, like the little boy who said—Let the waters of the river get dry, and then I shall cross over! Wait till eternity,—the waters will *not* get dry, and you will never get over the other side of the river. But if you feel the matter seriously, I tell you the time has come for us to unite and begin the great work. What is it that has brought so many of my brethren in Bombay around me? Who am I, that you should come to hear me? How am I—a Bengali—related to you? The vast majority of you cannot but feel that I am not a foreigner, but a fellow-countryman, and that the thing I talk of at present is a matter of common importance and interest to us all. Your sympathies are linked to the

sympathies of my heart,—you are members of the same society of which I am a member,—and, because you have come here to show your sympathy with me in the cause of our common country's welfare, I think this assembly is a guarantee of some progress for Bombay—for all India,—a pillar upon which we might rear up hopes of the future of our great country. I humbly thank you that you have come and assembled together in compliance with my humble invitation, and I humbly thank Him who has gathered us together this evening. I hope and trust that we, Natives of this country, will always feel that, though Hinduism has created sects and castes and subdivisions amongst us, yet in the eye of the great Father there are no such distinctions; that not only Hindus of all shades and castes, but even Parsees, and Mahomedans, and Europeans are all children of the same Father, and therefore that any truth spoken by any one of us must necessarily find a response in the hearts of all others. (Loud applause.) That is my belief, and therefore have I come here. I thought and felt that you were my brethren,—and that if I were to speak in the language of brotherly love of the great truths which affect our spiritual interests—the spiritual interests of us all—I would be sure to find a response; and that if you were really serious in your profession, and felt, as true

members of the Native community, the stupendous importance of this question of the regeneration of your great country, each of you would act for himself in his humble way. (Applause.) Such thoughts and feelings alone actuated me to come to you; and upon these are all my appeals to you based. You think, perhaps, I have come to make you converts to the Brahmo Somaj. Well, what is this Brahmo Somaj? If I do allude to it now, I shall do so, not to explain its doctrines, but simply to point out what has actually been done in another part of this country in the matter of national reformation, so that you may draw practical lessons from it for your own encouragement and guidance in this place. The principles of reform I have advocated are the principles of the Brahmo Somaj in Bengal. There, the movement has already been placed upon firm foundations, and it has also made wonderful progress. There thousands of men and a large number of families have already joined the Brahmo Somaj,—and many of them not only in theory believe the principles of Monotheism, but try to carry them out in all the departments of their lives with consistency and heroism, and in spite of persecution and sufferings. God be thanked that such a state of things we have lived to see! Many a reformer who has toiled within the last thirty years has failed; many a statesman also, who has laboured

most nobly, has failed; many a great scheme of material aggrandizement, too, has failed, in spite of vast resources of wealth, intelligence, and power;—and yet this fact remains for all India to look on, that a few humble children of God, who had only the sincerity and the boldness to come forward and declare their allegiance to the True God, and place their prayerful trust in Him, have achieved wonderful triumphs in the religious and social advancement of India. They are mostly poor, and have not received the best education; they are not in the high places of society, and possess little or no social influence; and many are surrounded by the trials and disadvantages of excommunication;—but they have God on their side. His powerful hand has sustained their hearts in all these trials, and crowned their efforts with success in the face of earthly opposition and discouragement. Such a thing is quite possible here and in Madras. I have told the same things, which I have now told you, to my brethren in Bengal, in the North-Western Provinces, in the Punjab, in Madras, and in the Central Provinces recently; when I last addressed you in this place I sought to enforce the same principles; and indeed I look hopefully forward to the day when all the educated Natives of this country will combine together to show by their actions what enlightenment there is in them. Make a small beginning. Let there be a dozen

men in Bombay, a dozen in Madras, and a dozen in the Punjab, and we shall form the nucleus of a general confederation—one caste for all the educated Natives of India,—and then we shall gradually take in all other classes of the Native communities, and unite in a vast and mighty confederation. And who knows that the name of that God whom we are now glorifying in the Town Hall of Bombay will not one day resound on the shores of Madras—on the low-lands of Bengal—up in the Punjab—and in the Central Provinces? Who can say that, though now with a heart full of heaviness we may contemplate the position of our country, and deplore the fact that the God in whom we believe is so little known, the day will never dawn upon this benighted country when our hearts will be vivified and reanimated, when all the tears of our eyes will be wiped off, by God's providence, so full of mercy, so abounding in lovingkindness? Who can say that all the dismembered communities of the Natives of this country shall not one day be consolidated into one vast social organization?—when every husband and wife therein shall glorify God,—when every brother and every sister therein shall combine to worship the True God;—when all partitions will be pulled down, and there will be but one large family? And who can say that India, thus regenerated, will not shake hands

with England regenerated — with Europe regenerated—with America regenerated? Can you say that the time will not come?—that all this is but a dream and vision? I most profoundly and devoutly hope and pray that the day will come when India's sufferings and distresses will be brought to an end,—that Providence will smile over our country as Providence has smiled over other countries. Long, too long, has India suffered; and if there is any drop, any little quantity, of what is called the milkiness of human nature within you, pray, brethren, feel the weight of India's suffering. Methinks a hundred and eighty millions of our countrymen and countrywomen are weeping bitterly all around us, saying and asking—as well they may say and ask—"Oh, ye educated Natives of India, what have ye done for us?—Oh, ye who have received medals and diplomas and prizes in Government schools and colleges—Oh, ye who boast of enlightenment—Oh, ye who sit in the high places of fortune, and enjoy fortune's smiles—Oh, ye who have wealth and intelligence, vigour and enlightenment, influence and social position,—what have ye done for us?" Respond to the cry of suffering India if you can! (Loud applause.) Let me see that your hearts are not made of impenetrable stuff,—that you are quite susceptible to the influences of pity, humanity, and benevolence. Oh, may God

open up the flood-gates of true faith and true patriotism in your hearts, from which shall flow streams of noble deeds, streams of pure aspirations, streams of sustained and powerful mutual sympathy, which shall go on towards the East and towards the West, towards the North and towards the South, fertilizing the minds and the souls of the Indian community, and producing in the end a rich harvest of spiritual prosperity, social prosperity, and material prosperity! (Loud and prolonged applause, amid which the lecturer resumed his seat.)

Mr. Nowrojee Fordoonjee, Secretary to the Bombay Association, suggested a vote of thanks to the lecturer for his eloquent and excellent discourse. (Applause.) The merits of this reformer (said Mr. Nowrojee)—and a true reformer he appeared to be—were so self-evident that it was unnecessary to add another word in proposing this vote of thanks.

After manifesting its approbation of this suggestion, the assembly broke up.

CHRISTIAN MISSION WORK IN INDIA.

Dalhousie Institute, 28th December, 1882.

MR. CHAIRMAN, LADIES AND GENTLEMEN,

PERHAPS my appearance here to-night under somewhat exceptional circumstances requires an explanation. My only apology lies in the fact that I have undertaken to address you at the special request of my Wesleyan friends. The idea of the present meeting originated entirely with them, not with me. The presence in the metropolis of more than four hundred Christian missionaries from different parts of this vast empire presents indeed a rare and a golden opportunity for the discussion of important problems affecting the present position and the future prospects of Christ's Church in the East. Towards the solution of these important problems the valued opinions of those immediately connected with the work are sure to prove in the highest degree helpful. But it has been contended that the outside public might also with advantage be consulted. It is

[A lecture delivered by the Minister at the Decennial Conference of Christian Missionaries held in the Dalhousie Institute, Calcutta.]

said, I think justly, that we should now and then "see ourselves as others see us." Hence the invitation which came to me to say publicly what I think and feel on this important subject, in which for many long years I have felt the deepest interest. I must say that in accepting this very kind invitation I feel flattered and honoured. I do regard it as a very valuable privilege and a great honour to be permitted to address so many ambassadors of Christ gathered together. I am not going to dictate in a presumptuous spirit nor give you an edifying discourse. I am not here as a conceited critic whose guiding philosophy is concentrated in the words—"I am nothing if not critical." I shall tell you as a friend and a brother what we natives of the soil think of your work. I shall speak as an Asiatic, outside the visible Church of Christ, yet in perfect sympathy with his invisible Church. God grant that my humble words may be received in the same kindly spirit in which they are offered. Ladies and gentlemen, the first thing that strikes a superficial observer in regard to Christian mission work in India is—the want of earnestness and enthusiasm among the missionaries of the present day. Excuse my saying so, but it is generally believed that there is a considerable falling off in missionary zeal, and that those who are engaged in mission work to-day are

not like those who were called to this great work in the earliest days of Indian evangelization. None denies your learning, your scholarship, your knowledge of philosophy and science, your philanthropy, your self-denial. Nay, your untiring and disinterested services to the country in various fields of usefulness are freely and gratefully acknowledged. But you lack the enthusiasm of your predecessors. Surely the market looks dull after years of brisk trade. Various reasons have been assigned to account for the decadence, which may or may not be generally accepted to be well founded. It has been said that the novelty of missionary enterprize has faded away. What was fresh and interesting in former times is now mere routine work. Men find little or no attraction in their work when they have to do the same thing over and over again day after day, year after year. Hence new-comers seem more earnest. Others say that the days of opposition and persecution are over. The earliest propagators of the Gospel, the first band of Christ's ambassadors in India, exhibited fiery zeal and heavenly enthusiasm simply because they had deadly opposition to overcome and fierce persecution to put down. Their enemies were numerous and formidable. They would not allow these missionaries even an inch of ground whereon to build a habitation and a home. The most insuperable difficulties

were thrown in their way. All this opposition, instead of quenching their zeal, only aggravated it a hundred-fold. A change has come over the spirit of the workers. They are in the midst of tranquillity and peace. The war cry has been hushed; no longer is heard the martial drum. Everywhere we hear, Peace, peace, peace. The soldier's sword, too long in scabbard, has grown rusty. A long period of peace seems to have made men dull and deficient in enthusiasm. Such special pleadings on behalf of the Christian missionaries of the present day are certainly cogent, and such as demand indulgent consideration; but against these are arrayed equally cogent but more serious arguments by counsel on the opposite side. It seems to those who have looked at the subject from a higher standpoint that it is not merely unfavourable and adverse circumstances, such as dry work and want of opposition, that have impaired missionary zeal, but that their doctrines and convictions too contribute to that end. The missionaries stand back from the inspiration of the Holy Ghost. There is a stopping short at the Second Person of the Trinity. They ought to run further, and advance to the Third Person. Indeed, so far as the intellect is concerned, I do firmly believe that there is no lack of recognition. There is an intellectual acquiescence in the three great truths of the cardinal doctrine of Christian

theology. Theoretically, the Father has been acknowledged, the Son too, and the Holy Ghost also. But, practically, the Holy Ghost has not been magnified to the fullest extent.

The doctrine of the Trinity should be acknowledged intellectually as well as practically. It is not simply a philosophical theory, but is a principle applicable to daily life. It is a truth not for profession only but for practice also. You believe in the Father. You believe also in the Son, but have yet to believe, far more intensely than you do, in the Holy Spirit. My friends, think over this matter seriously and devoutly. Why you should in any way underrate the third sacred Name of the Trinity is a difficulty which we cannot possibly get over. Indeed, it has often staggered us. We wonder that in your dealings with our race you should speak almost exclusively of Him crucified, and throw into shade this great doctrine of the Holy Ghost. I cannot conceive Christ apart from the Father or the Holy Ghost. I cannot believe that you can commend Christ to our nation without bringing it under the inspiration of the Holy Spirit. Philosophy and science cannot lead individuals or nations to Christ. The intellect of man, weak and unassisted, cannot of itself accept Christ. Nothing can achieve individual or national sanctification without the operation of the Holy Ghost. Have you not often com-

plained, ye ambassadors of Christ, that though you have so often and so long preached Christ, yet the people rise not and are not stirred? How can you expect them to rise unless they are roused by the Holy Spirit? If you have no enthusiasm, how can you kindle enthusiasm in others? I fear it is too true that you are guided in a great measure by your own judgment, and that there is too much of prudential calculation and earthly deliberation in your plans of operation. There seems to be more dependence upon the wisdom of committees and councils than upon the inspiration which comes direct from Heaven. In all things that you do show by your devotion and enthusiasm that you always consult the Holy Spirit, and are led by His voice and animated by His living breath. Then, but not till then, will you rouse this great nation. Ah, how I wish that during this holy week of your Decennial Conference the inspiration of God should come down upon the assembled missionaries of Christ as a Pentecostal shower, and quicken them with holy enthusiasm! Earnestly do I wish that you should go forth throughout the length and breadth of the land as inspired messengers of God, and that whether you speak from the pulpit or preach in the streets you should breathe into the nation the fiery inspiration of the primitive apostles. May the Holy Ghost fill your hearts, and may He pour out His

Spirit through your lips in words of eloquence and words of power as the rushing waters of the sea, and rouse this slumbering nation. I do not say that you deny the Holy Ghost, but you do not bring Him prominently forward before our eyes. I know there are particular classes and sects among the Christian community who seek more than others the guidance of the Holy Ghost. But on the whole it seems to me that Christian mission work in India is the preaching of Christ minus the Holy Spirit. Besides the want of a strong and practical faith in the Holy Ghost, another cause has been assigned for the decline of missionary enthusiasam, namely, a growing feeling of despair. You seem to say: "Too long have we worked in the midst of this sleepy race; we have preached to them week after week, day after day, we have prayed for them, we have invoked the Divine blessing upon them. But what is the upshot of all our labours? These people see not, though they have eyes; they hear not, though they have ears." Why do you thus extinguish your best hopes, and throw yourselves into the vortex of despondency? We have often heard people ask,—Has Christian mission work in India proved a success, or is it a failure? The leading journals in England and India often take up this question and seriously discuss it. I regret that it should be treated as an open

question. The success of Christian mission work is no longer a problem. The question has been solved so as to leave no doubt whatever in the mind. For myself I can say I feel no misgivings. I fully believe Christ has come into India and has taken possession of India's heart. Some say India will be Christ's, but not yet. I hate the idea of conjugating Christ's success in India in the future tense. It is a thing already achieved. When a Native of India bears testimony let not foreigners dispute it. I say emphatically that the spirit of Christ has gone into the depths of India's heart, where neither your piercing eyes nor your acutest intellects can penetrate. You do not know, you cannot realize, the secret thoughts of young India; their struggles and aspirations you cannot fully comprehend. We know our people, and I have no fear of contradiction, and I declare that the sanctifying and civilizing influence of Christ's life and teachings is working wonders in this land.

[The concluding portion of the discourse has not been reported.]

GOD'S SPECIAL DISPENSATION IN INDIA.

Chinsurah, 26th October, 1879.

INDIA'S God, cause Thy grace to descend upon us that we may prove true to Thee and to our Motherland. All-Perfect, All-Holy God, fill us with Thy holy presence, inspire my lips with Thy holy wisdom that I, Thy humble servant, may speak words of faith and hope. Father, give us Thy grace.

Fellow-countrymen, I believe that God has given us a special Dispensation. He has selected this country to save it. He has kindled in India a holy fire that will disperse all the moral and spiritual gloom that has for centuries covered the face of the country. India is now under the benign influences of God's special grace. All seers and prophets of old India are before us. We see in India the relics of fallen greatness. We have heard a voice from God to establish His kingdom in India. We are in a time of prophetic wisdom. We have seen strange things and we have received communications from Heaven. The prophets of bygone ages studied Nature, and through Nature they received inspiration. Our forefathers contemplated God on the

heights of the Himalayas. They saw with eyes raised upward the Spirit of God; they saw the beauty of God in flowers, in rivers, and everywhere. All the scientists of these days acknowledge the existence of a mighty uncreated force under all these natural phenomena; but they dare not call it God. They have contaminated and sophisticated themselves by false philosophy. They are wallowing in the mire of scepticism. They would not admit that God's communications are made to us now as directly as they were made in olden times to the ancient seers and prophets. To the ancient prophets all Nature was full of God. Some of them used to baptize their followers with water. They used the plain crystal water for human sanctification. Water is Nature's high priest. There in every drop of water is the indwelling presence of God. But we are forgetful of God; we do not behold Him although He encircles us on all sides. God is everywhere or He is nowhere. If my soul is infidel I can see Him nowhere. Faith beholds Him in every grain of corn or in every blade of grass. Do you sincerely believe in God? Is He not present to-day as He was present a thousand years back? Is not God's inspiration universal and everlasting? India's God is not confined to this place or that place. Did not your prophet Chaitanya behold God everywhere? Know ye not that ye are the temples of the

Living God? Upon the pedestal of your own heart I wish to establish God's throne. Why should we undertake a pilgrimage to Brindaban or Benares when God is with us? Have sincere and earnest belief in the Real God of the universe. Books will never cure your atheism. What do you see in India to-day? Civilization on one side, and on the other scepticism and dissipation. O degraded Bengal, how long will you swallow the abominable infidelity of Western civilization? Ah! our fathers were simple. They used to learn the wisdom and love of God at the feet of the Ganges and trees. The modern civilized hypocrites are splendid book-worms. They forsake yonder trees. But if you can spurn that little blade of grass you are not a scientist. If you really seek true wisdom you must convert yourselves into *Dhrubo* or *Prahlada*, and have unswerving faith in the saving efficacy of God. You will not need books or earthly instructors to teach you true wisdom; but simply pray to the Living God and He will inspire you with divine wisdom. There is not a drop of blood in your body which does not come from God's feet. There is not a drop of water which you drink which does not come fresh from God. And God dwells concealed in every radiant flame. There is God in every flash of lightning as well as in a vast conflagration. When the sun rises it brings to us the gladdening messages

of God's radiance. Study the sun, the moon, the human body, and then come and say whether you live in an atheistic universe. The beautiful volume of Nature is before you. It incessantly proclaims the Great God who is the Father of all nations. Imbue your heart with God's loving wisdom. Every little child whom the mother presses to her bosom is prophetic and poetic. Why should we not be like these little children? Those who are full of the conceit of the world, and delight only in carnal pleasures, cannot behold God in Nature. There is vile infidelity in them. But the men of simple faith, who have no other language but that of prayer, know no one else but their Mother God. The child only wants to know who is its mother. The child is perfectly happy when it has learnt to love its mother, who is its saviour, protector, and teacher.

So you will enjoy perfect happiness if you only trust the Supreme Mother of the universe. Why should you ask me to-night which religion is true? My business is with God and not with controversial theology. For a quarter of a century I have lived in and for Him. He is my life and vitality, and He is my habitation where I will dwell for ages without end. O my countrymen, see the real God of India, and your eyes shall be pure. Show that you are pushing your energies uphill. I am full of hope for the

future of India. Behold these two flags. One says, "Truth will triumph." The other says, "Come, all nations, unto the true God." The Kingdom of Heaven will certainly be established in India. True religion will sweep off all the accumulated errors and sins of India.

One word more. The Lord God is not only the world's Saviour but Salvation. See Him, hear Him, and touch His feet. Here is our God, our Friend.

O God, India's God, ancient India's God, modern India's God, so many are gathered under Thy feet; in the plenitude of Thy mercy tear our bonds of sin, that all India may ascribe to Thee glory for ever. India knows Thee alone. O Lord God, do Thou save India.

INDIA AND INDIA'S GOD.

Monday, 10th November, 1879.

FELLOW-COUNTRYMEN, friends and gentlemen of Tirhut, you have now in your midst a number of missionaries who have come to you with the definite purpose of preaching the Living God.

The rising generation of India, I desire to speak to you of God who rules India. Different theologies have ruled India in different ways. The Aryans worshipped God through Nature. They worshipped the sun, the twilight, the trees, the rivers, &c. Their souls were full of the sentiments of one all-pervading God. In those times idolatry did not exist at all. The Aryans arrived at very correct notions of God through intuitive process. Science and philosophy were not then cultivated. Gradually errors crept into the Aryan theology. Some of the Aryans thought that all was God and God was the world, or man was God and God was man. Thus sprang pantheism. But pantheism at last failed to satisfy those who thirsted for some personal Deity. Then people began to imagine several deities. And thus came idolatry. Many false

deities sprang up till the number of Hindu gods and goddesses increased to thirty-three millions.

In the fulness of time, under the direction of an over-ruling Providence, European civilization came in India, and there was a reawakening of the slumbering energies of India. When this reawakening took place India was full of life and hope. Western literature and science revived and refreshed the Hindu India. Science has made it impossible to worship idols. Even the school-boys of these days think it absurd to bow before idols. The light of a better literature and loftier science has chased away the fabled gods of India. We have now passed through the Egypt of idolatry. In the beginning the Aryans worshipped one God, afterwards there were worshipped many gods—now, unfortunately, they say there is no God. The hydra-headed monster, atheism, is now in the land. I speak of the one section of the community. As gods of stones and clay cannot administer salvation to mankind, so atheism cannot satisfy all. To the sceptics God is a delusion and heaven a grandmother's tale or phantasmagoria. Some men have started up as godless philosophers. Many young men think that it is wrong to bend to any system of religion or morality. So young Bengal and young India is now godless. For this state of things Europe is partially responsible; but our countrymen are certainly to blame. Thank God

that this scepticism has not spread among all classes. India wants a God who can be seen, heard and touched. Let us hope that we are marching onward; let us believe that the banners of the true God will be soon unfurled in Victoria's India. The whole history of British India is divine, and not a chapter of it is profane. A constant evolution is going on in India. Yes, ancient India is nowhere—there is change and innovation in India everywhere. Our aspirations and our modes of living are novel. In the midst of all these there is the Eternal Providence doing its work. It is my belief that it is God Himself who has crowned Victoria with the crown of Empress. There is God in true politics. Our nation is essentially religious. It does everything in the name of God. The Hindu eats, drinks, walks and reads religiously. The British nation has been brought here by the hand of Providence. There is no secular agency. The truly philosophical and religious heart will see God in history or in all sound political movements. Everything that is bad or human is being constantly eliminated. The Western sciences are coming into India in the name of God, and who is that bold emperor who can say to the rising surges of the advancing tide of Western civilization—"Thus far shall you go and no further"? We shall prostrate ourselves at the feet of England and learn those truths which

she is destined to teach us. We must gratefully accept these foreign forces, because they come in the name of God and not in the name of Empress Victoria or any other human being. There is the omnipotent hand in them, and we dare not resist God. It is a sober and plain truth that God is acting in our midst; God has pronounced a benediction on India. I do not mean to say that He has forgotten other nations. There is special Providence for every country. God is not dead, and the channels of inspiration are not shut up. God is evolving out of Indian pantheism and idolatry the pure Church of one God. There are truths in both these systems of pantheism and idolatry. That part of pantheism which says man or reptile is God is a shameful lie, but it is truthful when it says that the Spirit of God is everywhere. The true Deity is one. Never a Hindu said there are two *Brahmas*. The Hindus appreciated those men and women who possessed saintly characters. The beginning was grand; but the end was ignoble.

And if you accept this truth that the real God is one, then we are all as kinsmen. In the root we are all one. We mean to revive that spirit of unity. The future God of India will be the true God of the universe. In spite of all forms of sensuality and scepticism, India will accept the true God. The wildest sceptics will blush before the heavenly fire of true faith.

I am sorry to proclaim the fact that in the course of our march from the Egypt of idolatry to the blessed promised land, which is pure Theism, we shall have to fight many a battle in which perhaps our nearest kinsmen may be wounded. The decades may be full of sufferings in the sweet household. Aye, there is travail before a child is born; before the kingdom of heaven is established. The young men of India may crave after carnal pleasures and turn sceptics; but God will establish His beautiful Church. As He called forth this precious universe of life and joy out of darkness, so will He organize His holy family out of confusion and disorder, and that family will be the wonder of ages. Countrymen, remember that you are descendants of a noble race. Be true to your ancestors. The Lord God will lead you to the promised land, where you will see Him everywhere. God is not dead. He is a flame of fire to be felt and touched.

The scientists speak of a Force which is at the root of all phenomena. They dare not call it God. Learn to distinguish the real from the unreal or phenomenal. The Lord God endureth for ever, now raising India, then America, and then some other country. See the real God. Is not God inside your heart? All the blood vessels and all the muscles of your physical organisms are instinct with God. If you have faith,

even the dust of Tirhut will reveal to you God.

Pray to Him "Lord, give me purity"—and the illumination will be perfect. Accept, my friends, these words as words of hope and cheer —to stimulate you—I wish to take off from you lethargy and all sceptical tendency. Approach God both as your Father and Mother. He will reclaim India.

THE DANGEROUS "PERHAPS."

Monday, 17th November, 1879.

"PERHAPS" is the idol of the civilized world. Why should this "Perhaps" reign over us? There is no "Perhaps" in science. There is demonstration in mathematics and physics; why should there be "Perhaps" in our religion and ethics? All bow before the logic of mathematics as the certainty of mathematical truths is proved beyond cavilling. Unsophisticated humanity accepts them at once. Every man—religious, moral, political—even the humblest householder—accepts them without the least hesitation. But ethics is not history, religion is not mathematics, although far above mathematics is religion and far above history is ethics. How long shall we keep moral and religious matters in abeyance? Is it our duty to worship God daily? Are we morally bound to be loyal to our Empress? The moral sluggard might say: "A little more slumber, a little more sleep." Now the question is—Is it possible to arrive at certainty in ethics and religion? At present, "Perhaps" is the *Alpha* and *Omega* of almost all ethical and religious systems. We try to kick at this "Perhaps."

Ethics and religion do rest upon certain and well grounded foundations. Intuitively, instinctively, naturally man feels gratitude to his benefactor. So there cannot be "Perhaps we ought to be grateful to our benefactors." The feeling of gratitude is right. Gratitude is a bounden duty now and for ever. We must be grateful to Christ, Mahomet, Chaitanya and all other great devout souls who have exalted humanity. True ethics will allow no one to be disloyal to any of our master-minds. The history of each man has deposited the wisdom of its great and good men. If any man has helped me to become holier he will certainly command my gratitude and reverence. Every holy example is sure to thrill and throb our heart. The example of a heaven-aspiring *Rishi* or a holy-minded ascetic, who gave up all worldly thoughts for God, cannot but exercise some holy influence upon us. Gratitude is certainly a moral duty. So as regards religion. We should be positively convinced of God's reality. There ought to be no "Perhaps" and no wavering regarding our faith in God. Rather say there exists no God or be fully convinced of the overpowering and overwhelming reality of God. Will you, educated Indians, cherish certain doubts about the reality of God? Is not the existence of God more real than your own existence? If you say you do not believe in your own existence your magistrates will send

you to a lunatic asylum. Every sane man believes in his own reality, though he has never seen his own spirit. Have full faith in God. With half-hearted men I have nothing to do. They cannot regenerate India. Their *perhaps*, *may's* and *might be's* are shameful. As we touch ourselves so we touch God. As soon as I say, "Here am I," there is God beneath this self-assertion. What is God's name? "I Am." This solemn proposition "I Am" is written upon everything. God proclaims His own existence. You cannot dissociate yourself from God. You cannot live independently. Here is no "Perhaps." The besetting presence of the Mighty Judge pervades us. There may be no police or human eye to detect our sinister motives; but God's eye is always upon us. None of us can pass scot-free from that eye. The Divine Judge is running to take hold of me. The immanent, the indwelling Spirit is ever with me. Without Him I can do nothing. He has gone into the very foundation of my heart. As we are certain about the existence of God so we are equally certain about immortality and conscience. As we throw off the outer garment so we throw off this body. I am not my body—it is a machine which I ply. I live not in my body. I draw my life directly from God. If I live in my God, I live in Him for ever. Immortality is a continuance of our existence—a perpetual

duration in God. This continued spiritual progression is our next world. The next world is not a local heaven of sensual delights. God is our heaven; God is the abode of all prophets. We realize the next world when we worship God. Prayer is offered not on earth but in heaven. The soul has gone up to its Maker when it prays. In prayer I am at one with God. God is in me and I am in my God.

Conscience is not a faculty. It is the very God of heaven and earth. When I am going to do something wrong, I hear such a voice as this: —"Villain, art thou really desirous to commit this diabolical act?" I look about on all sides; but I know not whence emanates this voice. Is it myself convicting myself? No. It is beyond myself. It is God Himself who speaks with dictatorial authority. I cannot enjoy peace unless I do the will of my Father. It is a command. Who tells you to love your wife? It is God's command. You are bound by God's will to give her your affection. Who tells me to drink out of this glass pure water and quench my thirst? Nature's God is my God. Whether we eat or drink or do any other thing, we should do all things to glorify the name of God. The Aryans, our forefathers, used to behold God in all things and all actions. Forsake your *perhaps* and scepticism, cultivate the living faith which beholds the besetting God everywhere, and thus regenerate India.

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